a door open for anyone

KRISHNAMURTI

On Study Centres

A Door Open for Anyone: On Study Centres
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KRISHNAMURTI FOUNDATION INDIA

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FOREWORD

When Krishnamurti started schools in India in the early 1930s, he said in no uncertain terms that their main intention was not just to impart academic knowledge, but to sow in children the seeds of self-knowledge. Though he refused to spell out an educational philosophy, he went about passionately establishing and nurturing schools in India, England, and America till the end of his life. However, during the last decade of his life, he turned to doing something specific for grown-up people, enjoining on his close friends the need to start Study Centres for those who had been listening to him for long. He discussed with them the question of finding a suitable name for such places, a name that would communicate the spirit of their intention. He toyed with several names: adult centre, *ashrama*, modern *ashram*, place of learning, and so on. But he insisted on one thing—the study of his teachings is neither an intellectual exercise, as in an academic institution, nor a theological pursuit, as in a religious organization; divorced from life and a spirit of inquiry, the former would lead to aridity and the latter to bigotry.

Over the decades, as his teachings flowered and took on innumerable hues and shades, Krishnamurti began to state explicitly that he was leaving behind a ‘sacred treasure’, ‘a mine where there is immense gold’, ‘a wellspring that can never go dry’. Dismissing all suggestions that his teachings were only for the elite few, he insisted that it was for all by virtue of the fact that they were human beings. Drawing out the implications of his own statement, he made it clear that those who had come together out of their own seriousness should be soaked in the teachings, intellectually and otherwise, so that by the depth of their own understanding and quality of life they transmit it to others. ‘If you want to

spread these teachings, live them, and by your own life you will communicate', he had said as early as 1947.

Krishnamurti's vision of a Study Centre, his concern over its aesthetics as well as its inwardness, the responsibility of the hosts as well of the guests, the quality of dialogues, the nature of the religious mind, all these and many more form the contents of this book. What is of particular interest is the warning he gives serious seekers on what they should watch out for while studying the teachings. With his unerring insight into the human mind, he points out that while reading his books they could get trapped by the words; while listening to audio-tapes, they could be casual; while watching videos, they could get impressed by the man. This constant vigilance, he says, brings about an unbroken link between our own life and the printed and spoken words, so that we establish a relationship with the teachings all the time, 'subjectively and objectively'.

For Krishnamurti, studying his teachings, questioning it, applying it, absorbing it, and living and acting in the world are not separate activities: they constitute the very flow of a truly religious life. The real work of those who are part of the centres is not running efficient organizations, but to have a feeling of responsibility to the sacred. 'How am I to have the quality of respect for that sacred thing which I have felt and help to see that other people have this sense of respect for that which is sacred? That would be my whole concern when K dies', he says summing up his vision of a Study Centre.

Thus the theme of this book is the *study* of Krishnamurti's teachings rather than how to start or run Study Centres.

The book falls into two parts. Part I, containing excerpts from Krishnamurti's discussions with the teachers of his schools and trustees of the Foundations, and the dictations he gave to his associates, covers the period from 1977 to 1985, when he was actively emphasizing the importance of Study Centres. Part II brings together his answers to questions, posed at his public talks right from the late

1940s, on issues that relate directly or indirectly to the study of the teachings. A statement by Krishnamurti about the Foundations is included, as an Appendix, in view of its importance in defining the role of the organizations that grew up around him.

part I

1. THE TEACHER AND THE TEACHINGS

The Very Teachings are Sacred

The very teachings[1] are sacred, holy. The investigation of that teaching leads to, or brings about, the truth, which is holy. And if we are committed to that, to the investigation of the teachings and the discovery of, or coming upon, that truth which is holy, then we are responsible to that.

The Speaker is Anonymous

The speaker is anonymous, he has no authority. He, as a person, doesn't exist. We are both observing together what is happening. So please don't pay any attention, or give any importance to, the personality.

Like a Mirror

The speaker has written a great many books, unfortunately. He has talked a great deal throughout the world for the last sixty years. So they have invented a word called his 'teachings'. The teachings are not something out there, in a book. The teaching is, or what it says, is: 'Look at yourself, go into yourself, inquire into what there is, understand it, go beyond it.' You are not to understand the teachings: you are to understand yourself. The teachings are only a means of pointing out, of explaining, not the teachings but the necessity of understanding yourself. Do not try to understand what the speaker says, but understand that what he says acts as a mirror in which you look at yourself. When you look at yourself very carefully, the mirror will not be important: you will be able to throw it away.

Like a Telephone

Please, we are communicating with each other. You are not merely listening to the person who is talking, who is not at all important. What is said is important, not the person. It is like if you have a telephone you don't give great importance to it; you keep it clean, but what is said through the telephone becomes all-important. Similarly, the person who is speaking here is not at all important. I would like to point this out over and over again—the person is not important at all. But what is said is important. So your admiration for the person, or your dislike of the person, all that nonsense is of very little importance.

The Central Magnet

Questioner (Q): Do you think that as we are all together it would be a good opportunity to talk about—as we have been talking about the [Krishnamurti] Foundations and holding them together in the future—how we can work together and make this something that goes on, not only while you are here but beyond that? Is this something that we can explore together?

Krishnamurti (K): I think so. Can we explore it together? What will keep us together—not only as people living in Italy, France, England, Finland, Sweden, America, India, or wherever it is? What is the central factor which attracts all of us, in which we are interested, into which we put our heart? If that is clear, then everything can be worked out. I come as a human being, from Helsinki, and my central interest, if I am serious, is the teaching. The teaching is the central magnet—if I can use that word—the central catalyst that keeps us all together. Not our countries, not our financial status, not our frontiers, but the teaching is the factor that draws us all together and holds us together. Is that so?

Q: Yes.

K: We come together because we are interested in the teaching, not because ‘Well, I am coming because I am partially interested’, or ‘I am interested in the school’, or ‘I am interested in cooking’, or in this or that. That is not the factor or element that keeps us together. What will keep us together—and I have repeated this dozens of times in India—is the teaching. If that is the central issue for all of us, then nothing can break us, nothing can separate us. I am married to that—not even married: it is a part of me. It is a part of me, therefore I am there. If that is the thing that keeps us together, it can never be dissolved. Is this what keeps us together? I think we ought to go into this rather seriously—whether it is the personal attraction of K, personal attachment to him or to the image we have about him, or whether it is the teaching, in book form or in tape or video or whatever it is. The teaching, not the functions, you understand? I have been talking about this at Brockwood; I said this is the real thing that will keep us together. There is no hierarchy, somebody who says, ‘You shall’, ‘You shall not.’ K is really deeply non-authoritarian. Please understand this: he is not at any price authoritarian. But the teaching itself has its own authority, the teaching itself, not K. K has nothing to do with the teaching. Like in a telephone, it comes through K, but the telephone you don’t worship. The telephone is not important, what colour it is.

Q: But don’t you need a good telephone anyhow to understand the teaching?

K: I said that. I said you need a very good telephone which can transmit across thousands of miles. The telephone is necessary to transmit, so you keep it in its proper place; you don’t put garlands round it. So all that I am saying, K is saying, is that if the teaching is the real thing, then that is the only thing that will keep us together, whether we live in India, in America, or in Europe.

People Who Have Drunk at the Fountain

Krishnamurti: K's teachings are a living thing and the books, I am afraid, are not; no book is. When K dies, what is going to happen to the teachings? Are there people who have, if I may use the phrase, drunk at the fountain, and can carry on from there? Not merely quoting K but getting the spirit of it, the truth of it, the vitality of it, the energy of it. The books are all right, but they remain on the shelves. You pick them up occasionally, look at them, read them, and forget them. I feel there must be amongst us some who have, if I may use the phrase again, drunk at the fountain, so that they see the truth for themselves and express it in their daily life.

A Nucleus of People Soaked in the Teachings

Krishnamurti (K): Sirs, we started at Rajghat, Benares, by asking if there was a group of people totally committed, not to the school, not to teaching any particular subject, but to what K was talking about—to the teachings, if I may use the word. It sounds rather grandiose, but is probably a good word. We were asking if there was a group of people committed to the teachings, not to the person, not to some ideation of the person or to an image of the person, but to what he has said. The person is not important, and I really mean it, and it is not just a verbal statement. The teachings are important, and is there a group of people who are completely soaked in it, thoroughly soaked in it, so that they become both the teachers of the teachings and the disciples of the teachings? See the implication of it: that is, one is thoroughly *au fait*, thoroughly *au courant*—thoroughly imbued with it. It is in their blood, not just up here [*Points to his head*] but in their blood, so that they not only teach the teachings but are also learning the teachings, so that they are both the teachers and the disciples. I will explain that a bit more as I go along. And we found about four or five, if I

am right, at Rajghat who said, ‘We will stand by this.’ And we discussed for a whole week, day after day, day after day, what the implications of all this were.

And also at Brockwood in England. There too we said, ‘Is there such a group of people who are completely involved in this, not in the school, not in being acquainted with a particular subject and all that, but in this thing?’ There were about half a dozen. And we thought it is important that such a nucleus should exist in each place: here, in Madras, Rajghat, and Bangalore.

So could we form such a group who will carry on, not as disciples of K, or as disciples of an idea or a theory, a concept, and so on, but actually study the teachings, live it, flower in it, be passionate about it? And such a group then can either teach, if they want to; or write, if they want to, and not be involved in the schools; or go out and talk about it, so that such a group has a living quality, not a repetitive quality. I don’t know if I am making myself clear, am I?

PNS: It is a feeling, not just an idea in the mind.

K: It is really an *ashram* in the real, original sense of that word, not all the rotten thing that is going on. So, are you all committed to this? First I want to ask that. Not use this as a stepping-stone to something else—wait till you get a better job or a better teaching profession in Lovedale or in Mayo College or in London—but form a nucleus of such people who are totally involved. They may marry, they may have children, but the children will be the future generation of good people because the school will be such a place. In the olden days they took vows of celibacy, shaved their heads, put on robes—which is happening now in Europe and also in this country. We are not like that.

PNS: We are quite clear about that.

K: Quite clear about it. We are people who are free, voluntarily coming in, and voluntarily going out if we don’t

like it at all. But once you are in, you have got to, by your own honesty and integrity, by your own sense of humility, move from there. If anybody wants to join the nucleus, the door is open. It is not a closed body, it is not a secret body. Now, are we like that, all of us?

* * *

Are we committed to this, committed as a group to the teachings and to flower in the teachings? Not repeat the teachings—which is dead—but flower in it so that you become the teachers of the teachings as well as the disciples of the teachings. Which means you wipe away altogether the sense of vanity as a teacher. Which means you have to be terribly honest with yourself and have a sense of great humility; otherwise you can't learn. You can defend yourself, but you cannot learn. And have a sense of integrity: when you say something you mean it, not double-talk. You know what the word *integrity* means? Integrity means integral, whole. Are we such people? I must come back to that, repeat that. This is what a nucleus demands—that we are a group of people who are free. There is no hierarchy, there is nobody to tell you what to do, what not to do, what to think or what not to think, and no leader, because we are both the teachers and the disciples.

* * *

K: Are we such a group? I will tell you why I am asking this question. I am eighty-seven. I am sure to die, perhaps five years later or ten years later. I may go in a car, have an accident, and that'll be the end of it. Now, there must be some people—not disciples, not those who take on my mantle and all that nonsense.

PNS: Not propagandists.

K: Not propagandists but people who are alive with this thing. Now, this is said not out of conceit, this is said not out of some kind of possessive attachment to the teaching: I

think this teaching covers the whole of human existence. I don’t know if you have studied it. It covers the whole of human life, from the physical to the most inward depth of human beings. So there is nothing in it that sets it apart as a cult, as something or the other. When you look into it, you say, ‘My God.’ I personally look at it as a marvellous thing, not because I have said it, but because it is something extraordinarily life-giving. And that life-giving thing can never go dry. Like a wellspring, it can never go dry. To me it is so, otherwise I wouldn’t have spent a day on it.

Centres of Light in a World of Darkness

In a world that is rapidly deteriorating into many forms of destruction, one feels it is necessary in this darkness to have places like Rajghat, Rishi Valley, Bangalore, and Madras, where there are a few people who are totally free from all national, political, and religious organizations with their absurdities. These groups are totally dedicated to being the centres of a new way of living. They are not concerned with their own personal salvation, but as they are the rest of humanity, they have to become both the teachers and disciples of the teachings. They have to learn, understand, not intellectually but at great depth, what the teachings imply in daily life, be thoroughly soaked in it, and also become teachers of it.

This implies great responsibility. Where there is responsibility, there is no sense of egotistic fulfilment or expression, for that very responsibility wipes away self-centred activities. Responsibility implies cooperation, not for a cause or a person or an ideal, but the spirit of cooperation; and this is specially, urgently needed in this country. When one knows how to cooperate in the deepest sense of the word, one will also know when not to cooperate.

There are only a few of them in these schools, and they may not want to take part in the daily activities of the

schools, but if they wish to, they naturally can. This nucleus is composed essentially of those who have not the spirit of hierarchical submission. As they flower in the teachings, they might live, dwell on the campus or on a piece of land belonging to the Foundation. They might become writers, they might go out and talk about their understanding of their life and the teachings, or they may do nothing.

In essence, these groups understand the nature of freedom, which is a very complex affair. Freedom is not what one wants to do or desires to do; but they being actually the whole of mankind, their own particular limited comprehension of what is freedom has no place. Freedom means responsibility, and a free man lives in complete order, not only outwardly but first inwardly. It is not a monastic group taking vows and all that kind of thing, but they have come together voluntarily because to them these teachings are all-important. If they understand all this, these places will be the centres of light in a world of darkness. (This is not a mere rhetorical phrase.) This is the function of these groups who are a light to themselves and so a light to mankind.

Because there are no rules or regulations or dicta for any obedience or surrender or acceptance, they are free human beings coming together for these teachings and flowering in the teachings.

Flowering implies not the repetition of words, of what K has said, but living the very teachings themselves because you have investigated it, explored the depth and the truth of it. So it is yours and not somebody else's. You must bear in mind that this group is not necessarily a celibate group: they might marry, have children, and those very children will be the future human beings as the parents must be.

This is not a closed body, nor is it some kind of elite group. The door is open for anybody who, wherever he may be, may bring about such a nucleus in different parts of this country. To really bring about a nucleus, there must be deep,

unquestionable honesty, integrity, and humility not to be measured and weighed by another.

* * *

This group must be thoroughly soaked in the teachings, intellectually and otherwise. They are the disciples and the teachers of the teachings, not of K.

As they are the teachers and disciples of the teachings, they must be able to answer questions without referring to me at all. That is why they are the teachers and the disciples.

As you are both, the disciple and the teacher, you don't become an authority; you are teaching and learning all the time, and there is no vanity.

They Become the Living Waters

We should be very clear what the nucleus, or the group, is. The nucleus may be two or three or six or many. It is their responsibility, serious responsibility, to study the teachings, as they would study electronics, as they would study mathematics. The nucleus must be quite familiar with the teachings, not only with the words but with the content and meaning of those words. In the very studying of the teachings, when one is really studying it, one gradually absorbs—not gradually—one absorbs what is being heard or said, read or seen; and that very observing, seeing, and hearing will, naturally, without tremendous effort, change one's own way of living, behaviour, and so on.

So the nucleus is not a coming together of people for the organization of a school, but of those who are studying the teachings regularly, are going into it through discussions, through reading, hearing and so on, so that it is in their blood and not merely in the books or in the videos and tapes. It is in their blood so that they become the living waters, not with dead memories, are not mere repeaters of

words, but a living fountain, a living river. And this is important.

It is not a closed body; it is a living body. And if there is any misunderstanding among themselves, they must clear it the same day and not carry it over to the next day, so that each time they meet they are fresh and do not go back to the old problem and go over and over it again. Each issue must be solved and decided every day unanimously.

I think one must be rather aware that it is not a question of agreement or disagreement, dissension or cooperation. They have come together not because they all agree on the interpretation of the teachings. They are living the teachings, therefore they come together. The living is far more important than the organization of the teachings.

We are not talking about organizations though they are necessary. And organizations imply all religions. The waters don't come together, the rivers don't come together: they are water. Whether those waters be the waters of the Ganges or the Nile or the Mississippi or the Rhine or the Rhone or that small river the Thames, they are still water. One may give them different names, but the identification with a river is what destroys the beauty of the water.

So the nucleus is a living body of the teachings.

Entering a Gold Mine

EL: She raised a very good point the other day when she said we keep referring to K's teaching; are we clear about it, and what is it that you are passing on, and we are to pass on—that living thing? I am not clear about that. It isn't a problem of bringing in younger people, but the thing itself which is what always gets lost.

Krishnamurti (K): Don't you, after these years—I won't use the word *understand*—live, delve, find? It is like entering a mine, a gold mine, and discovering more and more and more gold, jewels. Or are you saying, 'Sorry, it is too difficult

for me, it is beyond me, it is impossible'? Do you block yourself as you go, take a step and then block?

What am I to do? These teachings have come. And the person who has brought these teachings is unimportant. The teachings are important, and the teachings cover the whole field of life. Otherwise it is not worth it. In the past, teachings got perverted, sullied and made a mess of. Now it is printed; there are the originals of speeches, audios and videos. They can't do anything to it. People will try to do something to it, but they can't. There it is. Is that all? Is that all, in the sense that haven't those people who have known the person who has brought these teachings had a relationship to the person and to the teachings? And what is their relationship? Just listeners, explorers, just going a little bit into it, into the mine? He has dug very deeply into the mine, gold mine or whatever it is, and he says, 'Come and look at this extraordinary vein, it will go on indefinitely.' And you say, 'Sorry, it is very difficult.' You stop at the beginning, at the entrance of the mine. Or are you, as members of the Foundations, penetrating deeply into the mine?...

The main thing is still vaguely left. There is the centre—let's call it the centre, not adult centre; 'adult' sounds silly. And it is a centre, a centre of man. I like that word *centre*. Don't you, now? Right, let's accept it. A centre of light, a centre of something enormously great. At least I feel that. And K is gone, and he has left it with you. What is going to happen? It is all right for the next ten years because K hopes to live for another ten years or more—not 'hopes', probably he will. And then afterwards...

In the olden days, the teachers said, 'You are my disciple, I will teach you. Don't misuse it, don't interpret it, and don't spoil it.' And the disciple said, 'Master, I will accept it.' But he had his own idiosyncrasies, adoration, devotion; and he said, 'He did miracles', and distorted the whole thing. Now, what is going to happen with us? It may not be settled by the end of the week, but I am going to pursue this with the

Foundations for the rest of my life. Not because you are special people or I am a special person: we happen to be together. It happened. Fortuitously or by chance—it doesn't much matter—it happened. So my job is very clear for the next ten years. Whenever we meet I am going to push this thing. But what is your—I am using the word differently now—*responsibility*? Without any sense of guilt if you don't carry out that responsibility. Guilt is washed out of it. What is your *dharma*? A good word, but it is also spoilt. What is the root meaning of that word?

RB: It really means to hold, to keep, to guard, to sustain.

K: Sustain the origin, the original. The original; not your original, my original, his original, *the* original. So I use that word with tremendous hesitation because that is a word which is very little understood even in India, and it is certainly not understood in the West. That word *dharma* means, as she pointed out, to hold the original, without contamination.

So what am I to do if I am a member of the Foundation? K has poured his life, and will discuss with you for the next ten years. At the end of ten years he is gone. Then what is going to happen? He says to you that this is a sacred treasure, this is a mine where there is immense gold. It is sacred. I leave it with you. What will you do with it?

2. WHY STUDY CENTRES?

Where the Treasure is

Questioner (Q): I would like to ask why the need for a Study Centre has come up if the places as they are today are meant for K's teachings? The schools may be doing academic work, but primarily they began for the teachings, and they have structures where people can come and stay; they have guest houses, arrangements for eating, libraries, books to read, and so on. Why is this necessity for a new...

Krishnamurti (K): No, sir, I would say it is not something new. As I see it, a Study Centre has become a necessity because that is the place where the treasure is. The treasure. From that treasure you can draw. You understand? You can draw your strength, you can draw your energy, you can draw your sustenance, nourishment, and so on. Schools have their limitations, right? I don't know how to put it, but here is something that is sacred—let's call it so for the moment—and from that everything flows.

Q: But he asked in relation to these questions: what is there in the Study Centre that will enhance the schools?

K: That depends on the people who come there.

Q: So in that context we were discussing what kind of people...

K: That comes a little later. Do we want a Study Centre here and in Benares? Do we want it? That is what you are asking. I would say yes, for a very simple reason: the school, and the people who come to the school, and also those who come because they are interested in the teachings, haven't the time. If I go to the class every day, I wouldn't have the energy to go up there and study. I may be interested, I may study by myself. But I come from Tanjore—I don't know

where Tanjore is—or from the far South, and I hear that there is a place where I can go and inquire into K's teachings. I can't come to the school and say, 'Please'. You understand, sir? That's the reason I feel it is important.

Q: Instead of calling it the Study Centre, call it the Centre.

K: Whatever you like to call it.

Q: I would say that at least in Brockwood and perhaps in the other schools here as well, we run the risk of being just schools.

K: I know. That is what I am afraid of. You understand?

Q: The thing which to date has kept us from being just schools is the teachings.

K: Yes.

Q: And the only thing that will prevent us in the future from becoming just schools is the same thing.

K: I understand, sir.

An Ashram and a School Together

Questioner: It seems to me that all of us have arrived at a point where the work of the schools and the adult learning centres, or whatever you choose to call them, is going to be much more active everywhere, and if all this results in something that is really vital and reflects your teaching, it should have a greater possibility of carrying on out of its own strength.

Krishnamurti: The adult centre. What shall we call it? Adult learning? No. Centre of learning? In India, the Sanskrit word *ashram* means a place to which you retreat; as in Catholic places where anybody, non-Catholics too, can go and be quiet there, for as long as one likes. That word *ashram* has been ruined by the gurus. So 'a place of learning'.

Do you know the origin of that word *ashram*? I suggested it many years ago in India, but they didn't do it; they are going to do it now. When you have an adult place like that and a school operating together, then from the grown-up people you will get some teachers who will come to the school and teach permanently, so that all the time there is a group of people feeding the school with the right kind of teachers. That was the original idea. Unfortunately, it hasn't been done, but now we are going to do it in India. So I thought we should do the same here, because otherwise it is very difficult to find the right kind of teachers who know what K is talking about and who are committed to the teachings; not committed to their ideas about the teachings but committed to the teachings and live them and somehow convey them to the students. That was the idea of having an ashram. I use that word very carefully for the time being. So we thought there would be both an ashram and a school operating together.

A Place of Learning and Austere Living

This is a place of learning and austere living with inward discipline and work, without a guru, without a leader, and without a system of meditation or working.

There are many people who, because of distractions of occupation, family, or other factors in their lives, find it difficult to immerse themselves in the teachings. So each one comes to this place on his own, to meditate if he wishes, to study the teachings, and to do some physical work if he wishes.

Thus it is primarily meant for those who want to come together in a spirit of cooperation. Spirit of cooperation does not mean working together for some purpose, ideal, or authority. But while someone is physically working, he may have a perceptive flash of deep understanding, which he may then talk over with another; others may question,

doubt what he is saying, but the deep understanding shared by both does not belong to one or the other.

Perception is never personal. Such a sharing is cooperation.

Where Integrity can Flower

For fourteen years Brockwood Park has been a school. It began with many difficulties, lack of money and so on, and we all helped to build it up to its present condition. There have been gatherings every year, seminars, and all the activities of audio and video recording. We have now reached a point of not only taking stock of what we are doing, but also of making Brockwood much more than a school. It is the only centre in Europe representing the teachings, which are essentially religious...

Now Brockwood must be much more than a school. It must be a centre for those who are deeply interested in the teachings, a place where they can stay and study. In the very old days an *ashrama*, which means retreat, was a place where people came to gather their energies, to dwell on and explore the deeper religious aspects of life. Modern places of this kind generally have some sort of leader, guru, abbot or patriarch who guides, interprets, and dominates. Brockwood must have no such leader or guru, for the teachings themselves are the expression of that truth which serious people must find for themselves. Personality cult has no place in this. We must emphasize this fact.

Most unfortunately our brains are so conditioned and limited by culture, tradition, and education that our energies are imprisoned. We fall into comforting and accustomed grooves and so become psychologically ineffective. To counter this, we expend our energies in material concerns and self-centred activities. Brockwood must not yield to this well-worn tradition. Brockwood is a place for learning, for learning the art of questioning, the art of exploring. It is a

place which must demand the awakening of that intelligence which comes with compassion and love.

It must not become an exclusive community. Generally, a community implies something separate, sectarian and enclosed for idealistic and utopian purposes.

Brockwood must be a place of integrity, deep honesty, and for the awakening of intelligence in the midst of the confusion, conflict, and destruction taking place in the world. This depends in no way on any person or a group of people, but on the awareness, attention, and affection of the people who are there. All this depends on the people who live in Brockwood and on the trustees of the Krishnamurti Foundation. It is their responsibility to bring this about.

So each one must contribute. This applies not only to Brockwood, but to all the other Krishnamurti Foundations. It seems to me that one may lose sight of all this, becoming engrossed in various demanding activities, caught up in particular disciplines, so that one has neither the time nor the leisure to be deeply concerned with the teachings. If that concern does not exist, the Foundations have no significance at all. One can talk endlessly about what the teachings are, explain, interpret, compare and evaluate, but all this becomes very superficial and really meaningless if one is not actually living them.

If in the future it is felt by the Trustees that Brockwood should be only a place for adult study and not a school as it is now, it is the responsibility of the Trustees to make this decision. It will continue to be the responsibility of the Trustees to decide what form Brockwood should take in the future, but it must always be a place where integrity can flower. Brockwood is a beautiful place with old magnificent trees surrounded by fields, meadows, groves, and the quietness of the countryside. It must always be kept that way, for beauty is integrity, goodness, and truth.

For Sharing One’s Discoveries

Vasanta Vihar should draw people who have good brains, good intellects. They should study the teachings thoroughly, soak in it deeply as they would do if they were to study medicine or Buddhism or any other subject.

Studying means going deeply into the subtleties of the words used and their contents and seeing the truth in them in relation to daily life. They should be able to discuss with top brains, specialists in any branch of knowledge, as scholars do.

These people, while they are studying, should have a spirit of cooperation. Spirit of cooperation does not mean working together for some function, but while I am functioning, while I am digging—and you are also doing some work—I am thinking over something, and since I am your friend, I rush to you and discuss with you what I have discovered. You may doubt it, question it, but I am sharing with you the discovery. It is not my discovery; it does not belong to me or to anybody.

But it must not be a confession. There are groups in America who confess to each other; it is like washing your own dirty linen in public.

And if I am a liar, it is also the responsibility of you and all the other friends. Because we all are interested in the teachings and in studying it deeply and in living it in our daily life, we are responsible to each other for whatever we are.

This togetherness among friends who are interested in the discovery of truth in their daily life, and the sense of responsibility they have to each other, is the spirit of cooperation. And when everyone who lives in Vasanta Vihar has this spirit of cooperation, it will bring about, will create, an atmosphere in which a newcomer will also flower.

The First Stone We Lay should be Religious

It [Vasanta Vihar] must last a thousand years, unpolluted, like a river that has the capacity to cleanse itself, which means no authority whatsoever for the inhabitants. And the teachings in themselves have the authority of truth.

It is a place for the flowering of goodness, a communication and cooperation not based on work, ideal, or personal authority. Cooperation is not around some object, principle, belief, and so on. As one comes to the place, one may, while working in the garden or doing something else, discover something, and one communicates and has a dialogue with the others—to be questioned, doubted, in order to see the weight of the truth of one's discovery. So there is a constant communication, not a solitary achievement, a solitary enlightenment or understanding. It is the responsibility of each one to bring this about in this sense that if one discovers something basic, new, it is not personal but is for all the people who are there.

It is not a community. The very word *community*, or commune, is an aggressive or separative movement from the whole of humanity. But it does not mean that the whole of humanity comes to this place. It is essentially a religious centre according to what K has said about religion. It is a place where one is not only physically active—sustained and continuous—but there is also a movement of learning. So each one becomes the teacher and the disciple.

It is not a place for one's own illumination or one's own goal of fulfilment, artistically, religiously, or in any other way, but rather for sustaining each other and nourishing each other in flowering in goodness.

There must be absolute freedom from orthodoxy or traditional movements; rather there must be total freedom, absolute freedom, from all sense of nationalities, racial prejudices, religious beliefs and faiths. If one is not capable of doing this with honesty and integrity, one had better keep away from this place. Essentially, one has the insight to see that knowledge is the enemy of man.

This is not a place for romanticists, sentimentalists, or for emotion. This requires a good brain, which does not mean being intellectual, but rather having a brain that is objective, fundamentally honest to itself and has integrity in word and deed.

A dialogue is very important. It is a form of communication in which question and answer continue until a question is left without an answer. Thus the question is suspended between two persons involved in this question and answer. It is like a bud which, untouched, blossoms. If the question is left totally untouched by thought, it then has its own answer because the questioner and answerer, as persons, have disappeared. This is a form of dialogue in which investigation reaches a certain point of intensity and depth, which then has a quality which thought can never reach. It is not a dialectical investigation of opinions, ideas, but rather an exploration by two or many serious, good brains. The depth of the question brings its own right answer.

All this is not an intellectual entertainment, a pursuit of theories. The word is the deed. The two must never be separate. Where the word is the deed, that is integrity.

This place must be of great beauty with trees, birds, and quietness, for beauty is truth, and truth is goodness and love. The external beauty, the external tranquillity, silence, may affect the inner tranquillity, but the environment must in no way influence the inner beauty. Beauty can be only when the self is not. The environment, which must have great wonder, must in no way be an absorbing factor, like a toy is with a child. Here, there are no toys but inner depth, substance, and integrity not put together by thought.

Also, knowledge is not beauty. Beauty is love, and where there is knowledge there is no beauty.

Intelligence can be only where there is love and compassion. Compassion can never exist where the brain is conditioned or has an anchorage.

A collection of mediocrities does not make a religious centre. A religious centre demands the highest quality in everything that one is doing and the highest capacity of the brain. The full meaning of mediocrity is a dull, heavy brain drugged by knowledge.

The flowering of goodness is not an ideal to be pursued or sought after as a goal in the future. We are not setting up a utopia, but rather dealing with hard facts. You can make of all this into something to be achieved in the future. The future is the present. The present is the past and the future, the whole structure of thought and time. But if one lives with death, not occasionally but every day, there is no change. Change is strife and the pain of anxiety. As there is no collection, accumulation of knowledge, there is no change because one is living with death continuously.

The first stone we lay should be religious.

3. STUDYING THE TEACHINGS

What is He Trying to Tell Me?

Krishnamurti: I am an ordinary man. I come across a book of K, and I am struck by one or two statements made in the book, and I would like to know more about them. I see he is against, or that he is not for, so-called spiritual institutions and organizations. And he talks to me about my problems. He indicates what my problems are and the resolution of those problems. I say I have problems: I am not happy in my work, I am not happy in my relationship with others, I am rather bored with the whole of life because I have found that it has very little meaning actually. I go to work, I have sex, I have a family, or no family, and I drink, and all that. If I am in India I am tradition-bound, and I see that he is anti-tradition, if I may use that word. He doesn't give me any guidelines; whether I am a Westerner or an Easterner or an Indian, he doesn't give me any guidelines. And I want guidelines, I am used to that. Because there are no guidelines, I put away the book; I say, 'What nonsense he is talking about.' But if I am fairly inquisitive I say, 'Why doesn't he have guidelines? Why doesn't he tell me what to do?'

And I begin to inquire and read more. I discover that guidelines only make one more mechanical, more subjectively non-aware. So I pursue that. I see he is quite right. I see the foolishness of guidelines. I also see that there have been guidelines before, because I have studied religious affairs somewhat, and so I say, 'Now, what am I to do?' That is my fundamental question. What am I to do, living an ordinary life; going to the office or factory or doing some kind of work, what am I to do? In my reading of the book, does he tell me what I should do? He doesn't do that either.

So what is he trying to tell me? He is trying to tell me: ‘Be aware of yourself, recognize your condition, see what the traps are and investigate those traps—the religious trap, the economic trap and so on. What he is trying to tell me is basically to awaken my intelligence, not his intelligence or the intelligence which appears in the book. He is trying to tell me, ‘For goodness sake, awaken your intelligence, bring it out, question, argue, discuss, doubt.’ He is telling me all that. Therefore I begin to find out that I am a rather stupid, vulgar, coarse person. But I am not too insensitive, and he is telling me, ‘Wake up, it is your life, subtly bring order to it.’ My whole upbringing has been ‘Tell me what to do.’ So I am resisting this, and I fall back on that ‘Tell-me-what-to-do.’ Yet he says, ‘Don’t ask what to do, but go into it, discuss.’

So there is in me the resistance and also what I have read. There is a conflict between what I have read and my resistance. I come to an impasse because I am lazy, because of family life and all those problems, and I let it go for a while and pick it up again. For a year or six months or a day, for a while, I let it go. But the seed has been sown in me, the seed that says, ‘You are responsible for your actions, nobody else.’ That is what he tells me and I agree. I see the logic of it, so I accept that. But I have work, I go to the office, factory, or I am a carpenter or a scientist, or whatever it may be, and I see more and more the contradiction in my life between what I have read and what I am. So there is a schizophrenic activity going on—a verbal acceptance of the book, of what I have read, and my daily life.

So I am now concerned with conflict. I am suddenly aware that my whole life is based on conflict. Now again I say, ‘Please tell me what to do about this terrible conflict I have.’ So in me there is again this contradiction taking place: ‘Tell me, let me accept your ideas.’ Then I become gradually aware that I am building up authority. I gradually become conscious that I really want authority, somebody to

guide me. There he says, ‘Don’t do that, be a light to yourself.’ And I give it up, it is so difficult. So, hopelessly, I am lost. I am lost and perhaps depressed and I say, ‘Well, it is not worth it, let’s wash it out. I haven’t the energy, I haven’t the drive, perhaps one day I shall get somewhere or the other.’ That is what generally happens with most of us, as I understand it. I may be wrong.

Then there are those who have come to this point and continue, who do not give up, who do not throw up the sponge, and probably that is the case with most of us. I see the importance of the awakening of intelligence and the awakening to the reality that I must be a light to myself. I am not very clever. I am fairly efficient in my mundane activity, but this demands quite a different kind of intelligence, quite a different kind of flowering.

So where am I now? I have to live in this world. I have to earn money. If I have a family, I have to support it. My wife isn’t interested in all this. My children go to school, get more and more vulgar, coarse, insensitive, and I have no relationship with them. I see the terrible mess I have made for myself and for others. Now, how am I to awaken that intelligence so that I can deal with all this? I have read quite a bit, not only K but other books. I know a little bit of Indian philosophy, what the Buddhists have said. I am not specially interested in Christianity because there is no philosophy behind it; it is based on belief, faith, and authority, and so it doesn’t appeal to me very much. I realize that I am in this mess, and I ask myself, ‘What am I to do? How am I to awaken that intelligence that will, with clarity, deal with all the matters of my relationship and so on?’

So he says: ‘Be aware. Be aware of the outside world, what is happening there, look at it without any bias.’ I find that rather difficult, but I am attempting to be aware of my prejudices, my conditioning. I am becoming aware of my activities, my thoughts, my feelings, the fields of my insensitivity; I am rather vain, ambitious, and so on. I am

discovering in myself the factors, the sources, of my insensitivity and the beginning of this intelligence that is slightly creeping in. It is not in full bloom, but it is beginning. I begin to see actually the things that are not true in my life, the things that are rather false, hypocritical. So I begin to say, ‘Is it possible for me not to be hypocritical, not to pretend, not to put on masks according to the environment, according to the people I meet?’ I see it *is* possible, and I begin to discard all this. I am beginning to realize that intelligence is not the denial of the false, but rather the awareness of the false.

I am beginning to realize that the things I thought were valuable or had some significance have actually no meaning at all. The values I have set for myself, the ideals, all those actually have no value, no depth to them. That very perception that they have no depth to them makes those that are false or of no significance fade away. I haven’t struggled against them, I haven’t fought against them or said they were right or wrong. But the very perception that they have no meaning, that they have no significance, that they are not true, that very perception is beginning to wipe away that which is not true. So I am becoming—yes, I will use the word *becoming*—more and more aware, more and more alert, more and more watchful.

And he also says in that book something rather odd which I don’t quite understand. He says: ‘Don’t go through all this process, jump to it! Don’t go step by step by step, that’s a waste of time. In that step by step, you can go on indefinitely, discovering various forms of self-deception and so on.’ So he says, ‘Don’t allow time between seeing and action.’ That, to me, is so extravagantly outside my field, so I investigate what he means by that.

I begin to see the importance of perception. And what is its relationship to action? That is my position, that is what I would state. That is what an ordinary person, which I am, would say. I have come to that point, and I am stuck there. I

go round and round in circles, and somehow I am incapable of breaking that circle. So I ask him, who has written that book or made those statements: what am I to do? And he repeats the same thing: ‘Don’t rely on another.’ He is perpetually throwing me against myself. So I am rather bored with that. I might say, ‘Oh, go to hell; I am stuck and you don’t help me.’ And he says, ‘Nobody can help you, no institutions, no organizations, no external authority or pressure of any kind can help you.’ Do I listen to him? Or my anxiety to break the circle is so great that I am not even listening to what he is saying?

So I am there: I am not listening. And you come along and tell me, ‘Listen.’ When I have a serious problem with myself, wanting an answer, when I am concerned about the problem very deeply, I find myself incapable of listening. The problem is so biting, so deeply disturbing, but you say to me, ‘Listen.’ I can’t. Again that is something I don’t know —how to listen—but you have told me about the action of listening. That seed has been sown. So I am listening. I am learning. So I am doing the same thing which he perhaps warns me against: ‘Don’t allow time.’ I think I will learn listening, learn all about it gradually, slowly, at my convenience. And he says, ‘That is just a waste of time.’ So I have come to that point.

Now proceed.

Relationship between What I Read and Myself

Krishnamurti (K): What is it meant for, the whole place? For the people who come to study K. But they may also want to find out what the Buddha has said in relation to what they are studying. They may want to find out what the Sufis have said, or something like ‘The Cloud…’

Questioner (Q): *The Cloud of Unknowing*…

K: ...and so on. I think we should have things of that kind there, *strictly* restricted to the old things.

Q: The classics.

K: The classics.

Q: We were talking yesterday about this old man who was going to do a study of Krishnamurti's sayings on certain things and of the Buddha's, to do a sort of parallel of the two, but he has written to say that it is too much for him. But suppose someone else wanted to do that, the obvious place for him to come and do it would be here, with the archives, with the access to all of Krishnamurti, but he would also need access to Buddhist texts. So we were talking about that and asking whether we should restrict it only to Krishnamurti or...

K: I would not restrict it.

Q: I think it would be a mistake.

K: Plato, Aristotle, the Buddha.

Q: We will have to be careful about what we have.

K: Yes, of course.

Q: The great classics of human religious and mystical thinking—and then we will have to discuss later how far we go into rational philosophy.

K: We can go into all that. Now, the second point is: how long will they stay, and who is to decide when people come and say this is a marvellous place and settle down?

Q: I think these other questions come before that.

K: All right. You understand that it must not become a bourgeois centre, sloppy. Right? The high intellectual spinners or the emotional—the two extremes you don't want. You want people who have quality, strength, a sense

of ‘By Jove, this is something terribly serious, I am putting my life into this.’

Q: Well, I wanted to talk about what it means to study the teachings.

K: Yes, sir. I come there from Lyon or Buchillon. I have taken the trouble to travel all the way; leaving my family, children, radio, television, I come there. First of all I want to be quiet, to feel that I am quiet, and I do not want to bring problems there—my wife calling, my children yelling, or something. I just want to be quiet for the first couple of days or a day. Then I would go to the library. This is a Study, not for just sitting quietly. This is a Study, therefore you have to study what K is talking about.

Q: What does that mean?

K: To me, what it means is that if I went there, I would want what K says to be in my blood, so that it is entirely a part of me, not that I just study K and repeat what he says. In the very studying of it, I am absorbing it through my pores, through my eyes, through my ears.

Q: Can we talk about how that happens? Because this is where we will actually decide on the nature of the place and the activities.

K: I am telling you. I come there to study K; in the studying of K, I am absorbing all that he is saying. It is a part of me, it is in my blood.

Q: How does it get into your blood?

K: By studying it.

Q: But what do you mean by that?

K: By reading, by listening to a tape, by seeing a video, I begin to absorb.

Q: Yes. But we should go a little more slowly, because there are thousands of people who are doing that now, thousands who read, who watch the videotapes, all that, but they don’t absorb it into their blood.

K: Because there is no place where they can go and be quiet first.

Q: Some people sit in their rooms with nothing bothering them.

K: Throw them out, throw them out.

Q: These people have set up in their own lives the conditions you speak of. I don’t presume to say what goes on inside them, but...

K: I know what you are saying. Look, I got it. This holy place, whatever you call it, will have influence. That is the source of K. (I am being quite impersonal about it.) That is the source of truth, enshrined there, living there. Not people—it is not in their homes, it is not in Geneva, in Buchillon, or in St. Claire, but it is there, living. It is our job, your job, to see that it is living. We will work at it to see that it is a living thing, not just a dead room. We will work at that. I know what to do. We will do it. That will have influence on a man who wants to study. He goes there to be quiet, he goes there to get into contact with something much deeper.

Q: Can we talk about that for a minute?

K: Sir, don’t talk about it. Get the feeling of it first.

Q: Well, can I talk about myself then?

K: No. Just stop talking, get the feeling of it first. That is, you come from Texas, you have taken all the trouble to come to this place, and for the first few days you want to be quiet, naturally, and you go there. And it is our business to see that *that* has living waters and is not just a dead room. We will create that centre. I know what to do, we will create it.

You don’t know it, but we will create it. How to create it, I know; leave that part to me.

So I come there and realize that there is something here which is totally different from my home, totally different from going to a discussion, a talk. There is something tremendously alive here. I am quiet for the first day or two, and then I begin to study; I not only read the books, but listen to the videos, to the tapes. And all of us living here will create a tremendous feeling. So, that is what I would do if I were there. I would be sensitive enough to receive, and at lunch or while walking or sitting round together in the sitting room, I would like to discuss. I would say, ‘Look, I didn’t quite understand what the hell he meant by that, let’s talk about it.’ Not you tell me about it or I know better, but let’s talk about it. So it will be a moving thing. And in the afternoon or evening I will go out, do whatever I want. You follow? It is a living thing, this.

And the rooms must be austere, not luxurious, austere but comfortable; they must have a nice feeling. I think all this will help to bring that about.

I go to the Study where I study what K is saying. I mean by study, investigating it; as I am reading it, I am questioning it, doubting it. I am absorbing it, not that I just read and go off. As I read I begin to question, I begin to ask why he says that and why he doesn’t say the opposite and so on. I am really studying it, as I would study mathematics. I have to absorb it. I am reading not to memorize, but I am reading to learn, reading to see what he is saying and my relationship to what he is saying, whether it corresponds or contradicts. If it contradicts, I ask whether he is right or I am right. So there is a constant communication, an interchange between what I am reading and what I am feeling—whether my feeling, my investigation into myself, is accurate according to that, or whether I am wrong and he is right, or whether he is wrong and I am right. So, in this relationship, I am constantly inquiring into what he is saying, inquiring into

myself, so that there is always this interflow, interrelationship going on between what I read and what I understand, what I have gathered in myself. Not that I just memorize what he says—that is too silly.

Q: Now, what happens when someone reads something and sees that it is right and it is an extraordinary thing he has just picked up.

K: Then, if it is right I would ask: why do I feel it is right? You see, then I would never allow myself to be trapped by what is being said. I am inquiring all the time: ‘I feel, by Jove, this is right; why?’ I am open to that also, so that in reading I am expanding my own insight—not insight—the intelligence which is beginning to be awakened. So you understand what is happening to me? I not only read with the eyes, but also establish a relationship between what I read and myself. In the afternoon, perhaps I listen to a tape, and I establish a relationship there also; I watch myself—how I listen, how I feel, whether I am listening properly, whether I am listening casually. I am doing that all the time. Then I see a video; I see the man and I realize that I must not be persuaded by him, I must not be impressed by him, nor accept what he is saying. I am watching. I am establishing a relationship all the time, both positively and negatively, subjectively and objectively.

So at the end of the day I am exhausted. This is tremendous work. So in the evening, if you have music, I would love to hear it. And that is my day.

At the end of the week you know what has happened to me? I have become tremendously sensitive, alive, and I might say, ‘By Jove, I’ll stay here for a month, for three weeks.’ See what happens to me: I might become a writer, I might become something explosive. So give me a chance of three weeks, let me stay there, allow me to stay there for a certain number of days. Don’t say, ‘At the end of three weeks you go.’ I might go at the end of the fourth month.

Coming back to something else, I am going to ask you: why are you here? Are you merely a caretaker, waiting for somebody better than you to take your place? Or you may say, ‘I will take care of this place with the help of others’, and so on. But that is not your primary interest. Your primary interest is the teachings, and therefore you are also studying, you are also going through the same process as the man from Barcelona or Buchillon. So you have to have time for that. And you ought to have great sensitivity. I am tremendously sensitive; I can’t meet somebody who is insensitive. The first person I meet is you, and I may say, ‘My God, what have I come to?’ I am just suggesting that you have to be even more sensitive than me. This is a tremendous thing you are undertaking, don’t fool around with it. You must know Buddhism, you must be able to talk about Christianity a little bit, you must be able to talk about Sufism. You must meet my mind.

Q: Yes, and this is part of what I wanted to talk to you about. I want to talk about what it means to study the teachings profoundly.

K: I have made it clear.

Q: Well, there are more parts to it, because I am talking also about my own study. I realize that if I don’t do it, the whole place falls apart.

K: Right.

Q: It is this question of the teachings somehow getting into the blood.

K: You will get it, sir, I am sure you will get it. As long as we are talking together like this often, keep at it...

Q: Yes. But I also feel that it has to be something that does not depend on you.

K: On the teachings.

Q: On the teachings.

K: Of course.

Q: And how I relate to the teachings.

K: He has explained very carefully how you relate to it.

Q: Yes, he has said a lot, but from my own relationship with the teachings there are some other things I want to ask about because there are some other parts to it which I feel are important.

K: What is that? Briefly.

Q: I study the teachings every day.

K: Come, what are you saying, sir?

Q: Sometimes studying the teachings for me means reading just even one phrase.

K: That’s right, that’s up to you.

Q: Now this is the other part: that one phrase—somehow holding it during the day, in action and in relationship, holding it...

K: Quite right. You are carrying a jewel with you. You are watching it all the time lest it should get lost.

Q: I want to talk about that holding because to me there is a secret in that, something very special about that holding which most people don’t know and which I often forget.

K: Yes, sir. Listen carefully. She gives me a marvellous watch, and it is such a precious thing that I am very careful, I watch it all day. I don’t have to hold it: it is there in my hand. I watch it, I live with it.

Q: Yes. It is there in your hands. Now to continue the metaphor: if I come up to you and say, ‘Look, would you please do the dishes, here are two gloves’, you are not

going to keep the watch in your hand; you put it in your pocket or you do something else with it.

K: It is ticking away.

Q: Exactly. Now, in the Study we want to set up, and I want to set up for myself also, activities that can help people hold this thing all day long.

K: Be very careful. Don’t do that. No activity is holding it, no outside help.

Q: No outside help, but somehow that gives people so many things to do…

K: That’s what I said to you. You do all the things you have to do, but you must allow for yourself four or five hours or two hours, whatever you want, and say, ‘Look, I shut my door after two o’clock, or whatever time, and I’ll never be disturbed.’ You must have time to study, to listen to all that, and absorb, absorb, absorb, so that it is in your blood. It is like really having a marvellous set of pearls: you put it round your neck.

Q: Can you describe more closely, without metaphor, how when a person reads something extraordinary, he holds that?

K: You don’t hold it. The moment you read it and see the truth of it, it is with you: you don’t have to hold it. You look at that mountain; you don’t hold it, it is there, unless you live in a cell. You are always conscious of that, you are always looking at it. You may be washing dishes, but it is there. Keep it, sir, keep it, don’t talk any more, keep it. You have understood what it means; go into it for yourself, see what it means. You are going to talk about this to the others who are there, so you have to be very clear. I might come from Barcelona and say, ‘Look, what do you think about all this? Where do you stand?’ I would like to discuss with you what he means by meditation, what he means by—you

know all the rest of it. I would like to discuss this with somebody. You must meet them. You are going to have a damned hard time. You have a tremendous responsibility; don't minimize it and don't be frightened. You have got to do it. You were in business—this is as difficult as that if you go into it.

Q: Yes. Here we are talking about something that is sacred.

K: It will come. You can't just put out your hand and wait. It will come when you apply it.

Slow Digestion or Instant Grasp?

Questioner (Q): I feel, and a few others here also do, that there is a certain expectation that we can perhaps hear something that would intensify our living of the teachings in our daily lives.

Krishnamurti (K): I will explain briefly, if you want me to. I go to a library and pick up a book, hear a tape, or see a video. I pick up a book and read it; either I skim through it, turn the pages very quickly and say, 'Yes, this is all right', or I read it very carefully. I want to understand first if what he is saying is anything new, not repeating tradition. I have been educated fairly well, and I read this book. The book says: 'You and the teachings are involved in this; the teachings are not separate from you. You are the teacher *and* the disciple.' Because I am interested in that, I am learning, I am discovering, I am exploring. Therefore the teaching is not something *there*, it is *here*. So in the process of understanding—it may be in a second—I'll see the whole thing. Either it is a slow digestion or an instant grasp. If it is complete insight, then I don't have to do anything: it is there. But if it is merely a process of accumulating the knowledge which is in the book and saying I have understood, it has very little significance. It is like memorizing *Isaiah* or the *Song of Songs*. But if I begin to

listen to the words, understand, grasp, have an insight, then I am the teacher because I am learning. Then I am also the disciple who is picking up. So I am both the teacher and the disciple. If you can understand this, then it becomes very simple. I am learning all the time; there is never a moment when I am not seeing something new.

Q: Could one also say that it is not always necessary to refer to the book?

K: Oh, no, it is not. If I have read the whole book very carefully, I understand what he is trying to convey, and I discover that it is me he is talking about; the book is me. If that is a fact, then I am really a pupil, not of the book but of myself. Therefore I am the teacher. There is no division in the teachings between the disciple and the teachings; it is all one movement. So I live that way; whether it is sex or it is earning money, it is part of life. You understand, sir?

Q: You just spoke of two processes: either the instant insight or the slow digestion.

K: Yes. It is generally slow digestion.

Q: That’s it. You don’t deny the importance of slow digestion?

K: I don’t deny anything. It depends on one’s capacity, on one’s going into it seriously. If one is deeply concerned with humanity, which is me, whether they are butchering people in Lebanon or in Libya or in Northern Ireland or in Afghanistan, it is my business; I am part of all that.

Q: But this slow digestion we are speaking about is not a process of time, psychologically?

K: No. I have said that a man who really understands the nature of time is out of it.

Q: It is not moment to moment?

K: No. That is terrible. That is the scientific attitude with regard to time—a series of movements. I have discussed this matter with several scientists. To me, time is the enemy of man.

Q: It is projected?

K: Yes. Then you evolve, grow, multiply. To me, that is so contrary to actuality, psychologically. Of course I was a baby and then became a man and so on; that is natural. But inwardly, psychologically, subjectively, to become something takes time; therefore I say don't...

Q: That's right, but there may be a confusion. One has to be very careful there.

K: You know the word *mantra*? It has become part of the English language, like *guru*. *Mantra* is—I have been told—two words: *man* and *tra*. *Man* has several meanings, but the main meaning is: ponder, think over, meditate on not becoming. Not becoming something—meditate about it, think about it, look at it, enjoy it, see what is involved in it. *Tra* means: abolish self-interest altogether, the 'me' and its activity. That is the real meaning of that word: think over not becoming. We are always becoming: 'I am this, I will be that.' So think it over, don't step on it, don't deny it, don't kill it, but look at it, what is involved in it. That is what K is saying in a different way. And *tra* also means: destroy any form of self-importance, self-activity, all that. But now they have made it something absurd—you repeat a mantra: 'Ram Ram' or 'Coca-Cola' or something or the other; it is childish.

Q: So this long digestion is a process of becoming?

K: Of course.

Q: It may not be.

K: Just look at it. The slow process of digestion of the teachings—why does my mind accept that? Why does my

mind accept this idea of learning slowly?

Q: It may not be able to grasp things.

K: Therefore, why?

Q: Because it is a slow mind.

K: Therefore, why a slow mind? I won't accept a slow mind. Why is my mind slow? Is it drink? Is it sex? Is it this tremendous appetite to know, to know, to know, to absorb knowledge?

Q: Well, there are people in life who are quick.

K: I know, but why do I accept this process of slowly growing, digesting? Why do I accept it?

Q: The moment you put the word *process* on it, it changes the whole thing.

K: That is why I am asking, 'Why do I accept a process?' It may not be. Process has been man's conditioning. For myself, I won't accept the idea of process. I must be careful here. K has had so-called psychological experiences; unfortunately, it has all been written about—I won't go into it. I have really lost memory of all that. I am not exaggerating; it doesn't interest me. Now, you read there, for example, 'The ending of sorrow', or 'Knowing yourself is the greatest wisdom in the world.' He says something like that. Why don't I grasp it immediately? Is my mind dull? You know Aldous Huxley? He used to say, 'I have so much knowledge—about Vedanta, about Buddhism, about Christianity, about science—that I don't know if I can ever experience the original thing.' So he took to drugs to find that out, and I was against all that. So why should I, an ordinary man having heard something like this, accept a gradual, page-after-page, page-after-page understanding?

Q: But does it mean that you either understand everything at a glance or understand nothing?

K: Yes, sir, that’s the hell of it.

Q: It is either everything or nothing?

K: No. Just see the importance of it.

Q: Either black or white?

K: No. There is neither black nor white. Just look at it. I am an ordinary man. I have been conditioned, brought up as a Catholic. And you come along and say, ‘Look, there is the Hindu fighting the Muslim.’ You point all this out to me. Why don’t I grasp it quickly?

Q: Well, that’s easy.

K: No.

Q: For me, it is easy.

K: Why is it easy?

Q: Well, because it is obvious.

K: Careful, careful. Why isn’t the other equally obvious? I ask, why? Why don’t you ask? Why does my brain not see the whole thing at a glance? I have a map of Europe. I want to go to Rouen or to Rome, and the rest do not matter. I don’t really take an interest in the rest, where Aix-la-Chapelle or any other place is. I want to go to Rome; therefore my brain is directed and discards the others. Why does it do it? Because I have an aim; I have a purpose, I have something to get. So I am not bothered about the map. What is it I want to get, what is it I want to acquire? I investigate that. But I investigate slowly, day after day, pick up little bits here and there because my mind is occupied with my wife or with my husband or with some other things. So I say, ‘I have no time for this; I have responsibilities.’ But this is operating too, all the time. This is why I ask, ‘Why is my brain so terribly slow? Why don’t I see something

clearly, instantly, not only outwardly—war and all that kind of stuff—but inwardly?'

Q: The examples you give, of nationalities and religions, are very simple.

K: Why?

Q: Because they are obvious.

K: Not to a Catholic.

Q: Maybe not to a Catholic; that's right.

K: I know several people who are tremendously well known because they have investigated into biology but are stuck in Jesus...

Q: Yes. We are stuck in something else.

K: Yes. So, that something I am stuck to—can I not take time?

Q: I see for myself that the central difficulty is the force of the past.

K: Yes, of course.

Q: I have a problem; for example, the past comes in. As long as I focus on it and am aware of it, there is a certain release, there is a space in myself. But as soon as I get busy with something else, that process takes over, and then eventually I find myself in the middle of a big mess. I don't know what to do.

K: Yes. May I explain? There is no 'I' looking back. The 'I' *is* the past, there is no division. I don't know if I am making myself clear. Make it very simple: am I different from my anger? Am I? She is my wife, I am angry with her; is that anger different from me?

Q: No.

K: So anger is me. Once I grasp that, the division comes to an end.

Q: Then one doesn’t have to make the effort all the time?

K: No, for God’s sake. You know, there is a yoga teacher who told me: never make an effort in yoga, never. Now, if I really see once and for all that anger is me, then there is no division; it is me. If I really understand that humanity is me, that I am not separate from humanity, it is a tremendous revolution. Humanity is me, because I am angry, I am violent, and so is the man in a village in India. I am humanity.

Q: It is not so easy to say anger is me because anger goes and comes, and I am always there.

K: No, I am also going and coming.

Q: I am also going?

K: Of course. One day I am angry, the next day I am peaceful—which is the same thing.

Q: And there is nothing else that stays always in me?

K: When you go beyond all this, there is something that is not moveable. It doesn’t come because you are in a flux. I don’t know if you understand what I mean. One day I am cheerful, the next day I quarrel.

Q: I still don’t understand the difference between becoming something and the slow digestion that this gentleman spoke about. Both slow understanding and becoming something take time. Many people need two or three years, maybe a whole lifetime, for understanding the teachings.

K: Sir, I need time to learn a language. I don’t know Italian, but I have taken time, listening very carefully to the politicians, reading comics, and so on. That takes time. That is a process of slow gathering, of various verbs, irregular

verbs, and all the rest of it; at the end of it I accumulate a lot of Italian words and I speak Italian. Now, is that same process going on within? I slowly gather who I am, I slowly understand what love is, I slowly begin to capture the beauty of something. Is that so? I question that, I don't accept that. But we have accepted that. We have accepted evolution as a means to achievement.

Q: But I often get the impression that intellectually I understand what you say.

K: Ah, that's it. So, can I listen without the operation of the intellect always interfering? Can I listen to what you have just now said? You said just now, 'Intellectually I understand.' Why? Why do you say, 'Intellectually I understand'? What do you mean by 'intellectual'?

Q: I see the logic of it.

K: Why do you see only the logic of it? You see the logic of it; why don't you go beyond it? Why is it that I understand I mustn't quarrel with my wife, but I quarrel? Why? Is it a habit? Is it total indifference? Is it that I am occupied with so many things that I get irritated with her? So I investigate—the brain investigates itself: why does the brain accept certain things and deny certain things? Why? Why doesn't the brain put aside altogether this idea of accepting and denying? If you accept something, you are resisting something else. If you deny something, then you are accepting something else, which also means resisting.

Q: May I ask a question? There is going to be set up a Study Centre where serious people will come.

K: I hope so.

Q: What are those serious people going to be doing? Will they be there for a month or two months or three months? What are they going to be doing?

K: I'll tell you, we have talked about it. Let's say I come from Lahore, from Rome. What am I to do? There nobody says to me, 'Don't do this, do that.' No set period to meditate and not to meditate, right? So I come there. First, why do I come there? What is my intention? Just to sit there and gape? Just to sit there and say, 'Well, it is a nice place, there is a nice bathroom, a nice sitting-room, a nice bedroom, it is very convenient'? Or do I come there to really understand, grasp, live what that man has been saying? I come for that, right? If I come for that then I am serious, and I want to find out. I can't do that all day long, so I say, 'All right, I will do it for an hour because I can't do more than that.' So what shall I do for the rest of the day? There is a school, there is a kitchen garden, there is planting of trees. So I see if I can help. Or I want to help in the school—not interfere with the teachers but help.

So I not only study, learn, understand what the teachings are, which is myself. I can do that through dialogues with the others who are there, or hear the tapes, and all the rest of it. Or I sit and watch myself for half an hour or pick it up later on in the afternoon. So I am more or less at it—more or less. Even though I am gardening, digging a ditch for planting trees, my brain is watching all the time. We haven't gone into the details of all this. When I get back to Brockwood, let's sit down and see how to work this out—not lay it down. Obviously you can't go there and smoke. There is no meat or fish or fowl, and no drugs. If you want sex keep it to yourself, but don't make an ado about it; you are married, there it is. So I am there not only to understand the teachings, but also to watch myself in relationship with the teachings, and in that relationship I discover that I *am* the teachings. It is *me* he is talking about.

Q: One doesn't go to a Study Centre to do that.

K: No, I will tell you why. I am married; there is television, wife, children, business. So I can go there for a while to be

quiet with others who have a similar feeling, so that I can discuss with them. I can't go to a club and discuss these matters because they are not interested. So I say there is a group of people in Brockwood—in what they call a Study Centre or whatever the name is—and perhaps we can discuss, explore together. Or I can study by myself quietly in a corner. Because I am surrounded by children and wife and business and television and all that, I really would like to find a place like that. I am not justifying it, you understand? I think that is the only thing to do.

Q: May I ask whether the name 'Study' has been finally decided upon?

K: We called it an adult centre, we called it by different names. It doesn't matter, we can change it; give us a good name. The purpose of the centre is not only to help you to learn, to observe, to watch yourself—you can't do that all day long, it is impossible—but also, while you are doing something in the garden or in the kitchen, the thing is operating if you are serious. Full stop.

Q: I want to put a simple question: for this glimpse of complete comprehension, can there not be a work of preparation?

K: Of course not.

Q: Say you read something, you read some sayings of Krishnaji; you need your intellectual process to read, don't you?

K: Of course.

Q: You have to read, your brain must work.

K: Wait, you really have to be careful. Am I *really* reading? Am I reading behind the word?

Q: That is the question I wanted to ask.

K: I read a detective story quickly, I mean a good one; it is all about boys, girls, traitors, you know the good old game. But here I am reading what lies behind the word. I am also listening to the sound of the word and also to my brain translating what is being said to suit itself. So I say, ‘Look what you are doing. You are not listening, you are not learning, but accommodating, adjusting to what is being said.’ I stop immediately, I won’t read. So I penetrate that. I stop reading. I watch and say, ‘What am I doing? Translating something which I have read according to what suits me?’ So I am back to myself. Self-interest is in operation. So I say, ‘Look what I am doing.’ I *never* stop watching.

Q: It seems to me that the mind is like a window. I see something outside, and I see one thing after another, and so it seems that there is time. But if I can see immediately...

K: This is a rather complicated subject. Is the brain different from the mind? Or are they both together? Is that so? Let’s leave the mind for the moment. What is the activity of the brain? Senses, responses...

Q: To see one thing after another.

K: No, no. Look at the brain, sir. I am not a brain specialist, but look at it. The brain is the centre of all our nervous reactions—automatic, mechanical—the bodily responses, the glandular responses. It is the centre of all emotions, the centre of all our responses and reactions. It is the centre of all thought. It is the centre of all our activity—business, talking, gossiping, sex. It is the centre of all our physical existence. Do you accept that the brain is the centre of all our activity, whether emotional or psychological? It seems so. I may be wrong. So, is the mind like that too? Or is it totally different? If it is that, then it is just a physical, emotional reaction, a centre of all that. I observe a man: ‘I like him’, ‘I don’t like him’, ‘I am going to become a big

businessman’, ‘No, no, I will be humble’—it is operating all the time.

If the mind is part of that, then what is the difference? Therefore it must be something different. Right? Is it different? I can’t assume. So I have to find out if the brain can ever be quiet. Can the brain ever be silent, quiet, tranquil, without being full of music or gossip, caught in words, words, words, but be quiet, absolutely quiet? That is the first thing I would ask myself. Forget about the mind and all the rest of it. Seeing what is happening around me, in me, that is the first thing I would ask: ‘This thing which is so active, watching, learning, hearing, can that be quiet?’ Not forced to be quiet, through effort, control—those are all childish things—but quiet by itself. And you say, ‘No, it can’t, therefore I must have time; therefore it is a process of gradually becoming quiet.’

It is not hopeless, sir, don’t reduce it to hopelessness. When *once* you see that, it is over.

4. THE ROLE OF DIALOGUES

Always Together

Questioner (Q): I was just going to ask if an educational centre is the place where people gather to study the teachings; there are also discussions, and how are these discussions held? In what spirit?

Krishnamurti (K): You know what happens: we gather, and gradually you become the authority to tell us how we should discuss, what we should discuss, that this is the right interpretation. So, in that group, because we are slack, because intellectually we are not quick and alive and all the rest of it, we gradually give you the authority.

Q: Right, a leader.

K: A leader. That's all people want—leaders.

Q: So realizing this, and its inevitability, is it right that we should even have discussions in an educational centre?

K: We should. Because, after all, in a chaotic world there must be a few people who gather together and say, 'Look, for God's sake, let's talk about this, let's discuss it. I want to find out more.' Like the other day, a man said to me: 'I have tried Transcendental Meditation, I have tried Zen, I have tried various Indian meditations. To me, they are utterly confusing. I have come to you to tell me what is meditation.' Now, if there are people like that—and there are such people—we should be able to say, 'Come here, we will talk about it, we will go into it together.' Not just one person because one single person hasn't the energy to—you understand? Suppose all of us say, 'Look, we have tried Transcendental, yoga, this, that, and the other, but you are saying something different; may I ask you what it is?' For two of us to meet together and discuss it is better than one

person meeting me and going into it. It is a waste of time and energy. So we should have a place where the people can come and say, ‘Look, for God’s sake, tell me.’

Q: But, Krishnaji, that, it seems to me, is the danger. People say, ‘For God’s sake, tell me.’ Then right away you have got the authority. The whole point is, can we go into it together and not anybody tell anybody else?

K: That’s what I mean. That’s right. I want to go into meditation, and I would like somebody with whom I can discuss, have a dialogue, because I have tried various meditations. And here comes along a man who says, ‘Look, that’s all nonsense.’ And I would like to find out. He [K] is dead, gone, buried, and I could find out with you, with all of you, and ask, ‘What did he *mean* by it? What do you mean by it? Have you understood?’ I want to inquire, find out. I think such a place is necessary.

After all, the original idea of a temple in India was that people came there together, not only to learn but to be *together*. In all the Sanskrit chants—I don’t know if you know Sanskrit, perhaps you do—in all the major Sanskrit chants it was always together. You understand? Not ‘Please save me’, but together let’s live peacefully, together let’s have peace, together let’s meditate. One of their famous meditations, *Gayatri*, is: ‘May we together understand the light which is in the sun which represents Reality.’ *Together*. You understand what I’m saying? Never, ‘Please tell me.’

I think if we could create such a thing, that we are together looking, together inquiring, together investigating, then such a thing is marvellous, it has got vitality. And we should have such a place for that purpose.

To have a Living Dialogue

Krishnamurti (K): What will you do with the centre if K is not here any more? We have agreed, all of us, that there must

be a place for discussion, a place to meet, a place where people can come, be quiet, discuss, rest, not be involved in all the noise of the world. Will you provide all that? In India, Brockwood, here and Canada. You are responsible for this. You have undertaken it; you are all responsible.

CW: What happens after us?

K: You have to find young people. It is important to have young people in the Foundations. Keep the ball rolling, otherwise it dies. So, can you provide this thing?

I come from Seattle. There you are, a group of you at the centre. I am fairly intelligent; don't treat me like an immature businessman or an immature traveller, seeking and shopping. I have come; I want you to discuss with me. I want to go into a dialogue deeply about fear. Not therapeutically—I want to end fear. I see the importance of that. By coming here, by talking with you, I hope to end it. And also at the same time I want to have a place where I can rest, be quiet. Out of that quietness something may happen to me, being there, discussing, and in the quiet room by myself, suddenly I may have an insight into the whole thing.

Please, what will you do?

EL: We have been very dependent on you.

K: That's just it. And Krishnamurti is dead.

CW: Would it be possible to give this person something to read about fear?

K: Yes, I have read it. I have listened to the recordings.

CW: And then discuss together?

K: Yes. That is what I want. I want to meet you all at Ojai. I want to spend some time, three weeks, and during that time I want to end fear. I do not want to carry fear home; I want to end it. I come here after having read, heard the

recordings, videos, and all the rest of that. I come here from Seattle and say, ‘Please, have a dialogue with me because I want to end fear.’

CW: Suppose we misrepresent you on this subject of fear.

K: No. Krishnamurti is not there. You are responsible. You are responsible to help me end fear. I come very determined. I am very ardent, businesslike about it. I do not want to play around. I have been to several other cranky places and they play with me. I do not want to play with it any more. I have come here with a very deep intention of ending my fear, ending fear in myself. And when I come, first I want quiet. I want to feel that around me everything is quiet, people are not quarrelling amongst themselves, being jealous, and so on. I want that. I want a place where I can go out into the garden, sit quietly under a tree. But when I meet you all at the centre, I want tension created so that you drive me to understand it. You drive me, help me, put me in a corner, bring about a crisis in my life.

My intention is to be free of fear. How will you deal with it? Will you say, ‘Sorry, I can’t help you to end fear, but we can have a dialogue about it. I have not ended my fear; therefore let’s go into it, both of us, feel the urgency of ending fear, so we will help each other to end fear’? Would you say that? So there is no authority. I have not ended my fear; you have not ended fear. By coming together, sitting quietly, discussing, having a dialogue very, very deeply every day or every other day, we may help each other to dissolve it. If you did that, I would come.

Then you have something. Then I know I am dealing with honest people, not a phoney crowd. And I come here. At the end of three weeks I must be out of it. So my urgency will make you urgent also. It will create an urgency in you. If I am dependent, I come here and say, ‘Yes, I know I am dependent. I have done everything I can. I am dependent on

my wife, or whatever it is, belief or something, and I want to end it.'

There are also much more complex problems. I want to understand death and meditation. I am a fairly serious man; therefore I won't try Transcendental Meditation and all that. I have studied a little bit of Zen, Buddhism, meditation, the various Hindu meditations. And I have read K about meditation; he is saying something totally different, so I come here. Will you help me to understand that meditation? Otherwise the centre becomes rather silly. It is not worth it.

EL: Krishnaji, you have spent your whole long lifetime at this, at talking to people, talking to groups, talking to individuals, talking as you are today with us; and suddenly you are gone, and we are faced with this and have to do it in three weeks.

K: So do it. Do it! You have had ten years, twelve years, fifteen years.

EL: Yes. But I have had fifteen years working with myself and listening to you. I would say you have said it so much better. You have done it so much. We have all these marvellous recordings, we have all these videos.

K: I come here from Seattle. My intention is very serious. I come to you as a group, and I want to go into this. And you say, 'Let's listen to a recording.' Yes, all right, I will listen to it. But I say, 'Now let's discuss it, you and I. I want a dialogue, I want to find out.'

ML: You are asking us to do it now, while you are alive.

K: That's what it is. I have ten years; for God's sake, use me! It may be two years, or it may be five years, ten years, or next week.

EL: We are the men from Seattle.

K: Yes.

EL: Ask the questions. [*Pause*]

K: The father is dead, or the mother is dead. Now you have to grow up and say, ‘Let’s face this.’ This problem is going to arise.

CW: Are we by any chance already, to a certain degree, doing some of this in the discussions and meetings that we have with people on the outside who are now inquiring from us about your work?

K: Probably. Yes, surely. But this becomes much more intense, much more demanding. This demands your highest intelligence. I, from Seattle, may be very strong. I have understood K. I may push you out. There is a danger of that. I say, ‘I have understood better. Why the hell are you here? I am going to be here.’ At first I may be marvellous; but, inside, the worm is there, for power, position, and all the rest of the nonsense.

MC: You said a few minutes ago to use you.

K: You use me. Yes, I purposely used that word.

MC: We do not ever seem able to tap—if I could put it crudely—this power, this energy. You are trying to find a way of making us...

K: May I tell you something? Will you listen? You have a deep well, full of water. Do not go to it with a little bucket, or a terracotta bucket that breaks very quickly. We have come to the point where K says, ‘For God’s sake, use him, learn, get everything you can out of him. You have a very short time.’

EL: In order to do that, the student has to be able to...

K: Do it! Do it! In doing it you get the capacity. Not by sitting back and saying, ‘We must have capacity first, then we will do it.’

EB: But also we do not want to impose upon your time. I feel that very strongly.

K: I am saying use me. It is the responsibility of the Foundations to suck that fellow dry. Sorry!
There is a famous story of Ananda and the Buddha. Ananda says to the Buddha, 'Lord, you are dying, please stay with us longer.' And Buddha says, 'I wish you had asked me ten years ago.' Please, I am not comparing myself; I am just saying. [*Laughter*]

EB: Krishnaji, I do not know how.

K: Ah, you do know how. You have already blocked yourself by saying, 'I don't know how.'

EB: I cannot go to David [Bohm] and ask him a question about physics because I don't know anything about physics.

K: But you do know about fear.

CW: Let's find out about physics.

K: Exactly. You *do* know, because you have listened to this chap for ten years. This is not the first day you have listened to him.

RB: That very thing might make us have an image of him as an Einstein and ourselves as in an elementary class, and therefore we don't know what to ask him.

K: You know, these similes are so deadly. Einstein could not give you what he had. He could tell you the theories and so on, but we are dealing with something entirely different here. I would rather avoid all these similes.

You have listened to this man for ten years or more; you know what it is about. You cannot say, 'I don't know, I would like to begin again.' You know what he is talking about. He is saying, 'For God's sake, don't waste your life; there he is, draw everything that you want out of him; he has got lots more.'

So let’s come back. There is the centre. What will you do? K is not there. You have been dependent on him. He says goodbye and is off. So what will you do? A man from Seattle comes. You have to meet him, his challenges, his demands, his questions. You cannot say, ‘Well, I don’t know. Read the books.’ He can do that in Seattle; he does not have to come all the way down here.

If you realize that you have been dependent on K, and K says he is dead, what will you do? It is your responsibility. He left the baby with you. Do not run that simile to death either.

RT: But, after all, your whole teaching is in the books, isn’t it?

K: Yes.

RT: What does he really need?

K: He wants to meet people who have also read a great deal of K and to have a dialogue to see if he can end something. He realizes he can’t do it by himself there in Seattle. His wife, children, his company, or whatever the blasted thing is, are a nuisance.

CW: But what right have we to think that we can end it for this person?

K: No. In discussing, he and you may end it, because you have listened, studied, for years and years, and he has heard him [K] once or twice. He wants to have a living dialogue with somebody. Here there is a group of people. He wants to come here. He wants to have a discussion with them. And you help each other in ending that thing.

The Question of Interpretation

Krishnamurti (K): Another problem that arises in all this is the question of interpretation. There are several people

writing books about K, and they say, ‘This is what he means.’ They are translating according to their own business—a regular business it is. And the man, K, has said over and over again that you need no interpreter, and you can interpret for yourself. And you will interpret it according to your conditioning; therefore be concerned about your conditioning, not about how to interpret the teachings—which is silly! He has said that, but interpretations go on. There is a lady who, according to what I have been told by several people, says that I have told her that she is the only person who can carry on after I die—which sounds too utterly silly. I could never have said that. Either she said it, or she put it in a different way which has been interpreted differently. But this will go on. How do you think all the priesthood has come into the world? Through interpretation. All the churches—interpretation. When you say, ‘Don’t interpret’, they are stuck. You see, interpretation is one thing, and writing a book about the teachings is another.

Questioner (Q): Could you spell out that difference? Because people already are doing it. As you have stated, people already want to.

K: I think it is fairly simple. You can interpret it according to your logic, according to your emotion, or according to your conditioning. Or you can write about it saying, ‘This is what I think. I see he is right in this way, he is wrong in this.’ Discuss, criticize, go into it—that is not interpretation. I read K’s book and I intellectually tear it to pieces, or intellectually go with it, and say, ‘Does he mean this?’ Discuss. That is not interpretation.

Q: That is perfectly legitimate.

K: Legitimate, logical, sane. But if you say, ‘I know better than you do, therefore I am going to interpret it for you’, you are the priest then, you are the middleman.

Q: But there is also the person who in effect rephrases: he says Krishnamurti says that, and then he puts in his own words what is clearly his understanding.

K: Which means what? Which, again, is interpretation.

Q: Which means they don't understand what you are saying as you say it, so they quote someone else.

K: I cannot understand anybody saying that they are trying to interpret for the poor, unfortunate people, because they are up there and we are here. I say, 'For God's sake.'

Q: Yet there is a difficulty in the simplest conversation: if someone asks, 'What did Krishnamurti say about golf?' or about any subject, the person who is replying, if he says anything at all, will be saying in his own words, even if it is just the simplest thing; one cannot quote you verbatim.

K: No. But you don't interpret him. You say: 'This is what I think he says. This is what he means. I don't know. I'm not quite sure this is what he means about fear. He says it this way, it sounds sane, but I am not sure. I haven't gone into it myself. I haven't experimented with it. I don't completely understand.' That would be honest.

Q: That would be honest, but I would guess that almost nobody writing a book would ever say that.

K: Because it won't sell.

Q: Therefore almost any book that doesn't quote you correctly, with quotation marks, is falling into the trap of interpretation.

K: Of course, he becomes the middleman, he gets five per cent out of it.

Q: But there is also a certain amount of honest attempt.

K: We can't judge that.

Q: It’s very hard in these areas to spell out what is interpretation and what is not.

K: I think we have made it clear.

Q: We had a telephone call the other day from a teacher at one of the universities who is what he calls ‘teaching’ Krishnamurti. And he said, ‘I find it very difficult to teach Krishnamurti; have you any suggestions?’ I said, ‘Well, that’s your problem’, and suggested of course that there are the books, the tapes, the films. Then he asked, ‘Well, how do I go from there?’

K: Listen to it. Live it.

Asking the Greatest Thing

Krishnamurti (K): I want something tremendous to happen there, apart from all this.

EL: I see you do.

K: I do not know what that tremendous thing is.

EL: You know what it is.

K: Suppose I do not know what it is, but I want something tremendous when I come there, apart from all the things we said—discussions, videos, and so on. I want something to happen to blast my mediocrity. I demand it. I must have it. I have come all the way just to discuss with a group of people who are committed to this. I have left my wife; she said, ‘Go to hell if you go there.’ I have left everything, and I come here, and you discuss with me and give me—all the rest of it. You understand what I am saying?

EL: I think you are expecting a great deal.

K: No, no. I want it! Do you want it? As members of the Foundation, do you want that thing, that tremendous thing

there? Because if you do not ask for the tremendous thing, the tremendous thing won't happen. Full stop.

FW: In the understanding of the teachings, is it not implied that my mediocrity is blasted away?

K: I understand, but I want something tremendous, the greatest thing, to happen at the centre in Ojai. I do not know what it is. I have read the books. I have been through all that, but when I come here, I want a tremendous burst of something, in my gut!

MC: Surely from the way you are putting it, we are all asking this question wrongly.

K: Yes.

MC: We think we want this thing tremendously, but you see we do not.

K: You are not asking it. You are not creating a centre that will offer the tremendous thing.

MC: Because before we can do that, we have to want this tremendous thing, and ask for it in the right way, which we are not doing.

K: Yes. You are not doing it.

MC: So can't you help us now to ask this?

K: No. This is much deeper than that.

MC: But isn't that the beginning, the starting point?

K: We are doing it now, we are doing it now.

DB: What is deeper? What is this 'deeper'?

K: If I may go back to something: I don't think the books, the videos, though they are excellent, are the way to get to the depth. They are necessary, they are all right, you must have all that. Having gone through all that which will not give you, or help you, to have that tremendous depth, some

other quality is necessary. What do you say? The books, videos, everything has its place. It has its place. But the other thing cannot come through this. You must be without fear; you have understood pleasure and sorrow, all the rest of it. You need something else.

ML: You say it does not come through the books and the recordings, but you are suggesting it is a different channel, something else.

K: No, no. Look, having absolutely no fear, no attachment, ending sorrow, all that is necessary. But that is not the end.

ML: And it is not the way, either.

K: Of course not. There is no *way*. I am trying to convey something, and you are not getting it.

EL: Do you mean compassion?

K: No. I will not use these words.

TL: You were saying that we are not asking.

K: You are not. *I* am asking. I have asked, you have not asked. The fact is you have not asked.

TL: The question comes: what else?

K: I want the most beautiful, happy, good wife. You understand, sir? When you want it, you get it.

EL: You do not get it by asking.

K: No, no. [*Laughs*] Probably by asking, you would get an awful wife! [*Laughter*]

You are missing my point. [*Pause*] Do you understand what I am talking about?

EL: No, Krishnaji.

K: No? Why?

EL: Because I do not know what to ask. I do not know how to ask.

K: I didn’t say that. Do you understand what I am talking about? Not what to ask.

EL: No, I do not.

K: I am not sure you do not understand. You are trying to put it into words. Put away everything, the words ‘we do not ask’, and so on. But what is it he is talking about, feeling?

MZ: Are you saying that one must go through all this without fear, but that is not the end in the sense that one is without all these evils? Then there is something entirely different of which you have spoken at various times; you have used the phrase ‘the other side of the river’. Is that what you are talking about? And you feel we are not asking for that?

K: Partly. Would it be right to say that one is on this bank of the river? Because you have come to this bank, are you trying to get to the other bank? Are we trying that? Am I putting it wrongly?

DS: Are you saying that being free of fear and attachment and all that is like an exercise of the intellect; you understand it, but as you do it, something happens within you so that you live it?

K: You end fear. You have no fear. You have understood the whole business of pleasure. You have understood what it means to suffer, to end suffering. You end it, not play with it and go on. That’s what he is talking about, if you have read the books, heard the recordings.

DB: You are pointing out that that is only the ground, the foundation. Something else is now ready to happen or able to happen.

K: You have laid the foundation. What then?

EB: It is something so large that we cannot really conceive of it. The scope is too vast.

K: No. It is not to be conceived of. It cannot be conceived of.

EB: We are intellectualizing about it now because we are trying to imagine what that could be. Obviously we can't do that.

K: You can't imagine it, you can't visualize it, you can't play with it.

EB: Exactly. That is why we are holding back now because we are just on the brink of that.

MZ: Are you saying we do not want that?

K: No. Let's stop this. I will come back to it a little later. Don't you want something tremendous to happen at the centre? Do you, actually? Do you want something great to happen there? Is that what you are boiling with? Is that what you will die for? For something tremendous, extraordinarily great to happen there? Is this what you want? If you really, with your blood, with your guts, with all your being, want it, it will take place. That's all. [*Pause*]

We have been talking about the books, the recordings, hearing him talk, but we have never said we must get the other. I must have the other. I have been through all this. I have finished. I do not want even to discuss it with anyone. I have laid the foundation. I do not want to spend the rest of my life laying the foundation. To spend my whole life laying the foundation is mediocrity. I have finished with it, I have done it. Then I say there is something much more that must take place.

I think we are answering our own easy questions. We are not asking the most difficult questions. [*Pause*]

I come there. I have laid the foundation as far as I can, and I will not spend the rest of my life laying the foundation. I come there to finish the foundation by discussing with all

of you at the centre. I want to finish that. That is the reason I come there. I have worked at it. I do not want to spend the next fifty years, brick by brick by brick. I have finished with it. I come there to lay the foundation completely so that nothing can shake it. Then I would want also something more than that. That is obvious.

Will I ‘get it’—in quotes? Will I?—‘I’ in quotes. When I lay the foundation, there is no ‘I’. I am just saying I have laid the foundation. I have finished with it. I ‘want’—quotes—much more than that. [*Pause*] So I say to myself, what is it I want? ‘Want’ in the sense—understood? What is it I want? I have laid the foundation, and I come here, and with your help I finish with the foundation. And I want the door to burst open to something enormous, something which is not imaginable, which is not put into words, which cannot be painted, verbalized, something immeasurable. That I must have. So, that is the only thing I want, not all this. I can do all that, with your help. I have done it. And that is what the centre is meant for. You are asking the greatest thing.

5. RELATIONSHIP TO THE SACRED

Are You All Flowering?

Krishnamurti (K): If I may put a question—don't take it personally—are you all flowering?

Questioner (Q): Sometimes. [*Laughter*]

K: You see, I visit various schools in India and spend some time there, and I ask all the teachers, the staff, 'Are you really flowering?' You understand what I mean by flowering? Silence!

Is that what is missing? That we want to propagate this teaching, but the propagation has become all-important, not our flowering? Is that one of the problems? When I go to India and talk at the schools, that is the first question I ask them all, the students as well as the staff. Because if the staff don't flower, the school won't flower. You may have a marvellous principal, a first-class administrator, excellent teachers in their subjects, and have very good relationship with each other; but if that is all, then it is just an ordinary school like anywhere else. But when the teachers are flowering in the deep sense, then the school is an extraordinary thing.

So if I am part of one of the [Krishnamurti] Information Centres, I would like to know for myself if I am really flowering in all this or just wool-gathering, messing around. One cannot tell another, 'You are flowering'—that would be damned silly. But if I were one of the Centre people or one of the teachers, staff members, I would ask myself if I am flowering, if I am really moving, if I am really grasping something tremendously in myself, not what somebody, K or X, says. So I want to know what it means to flower.

You answer that question: what does it mean to flower? Like a tree that grows, that expands, that almost covers the

universe. I am not saying this poetically. That actual feeling—let's discuss that. A tree has its roots in the earth; the longer lasting a tree, the deeper its roots are. Is that one of the factors that we have to have—a solid ground on which to stand? Not a ground planted, ploughed, and the weeds cleared by another, but a ground which is the ground of humanity, the ground of solidity, firmness, which is a quality of incorruption—I may be using the wrong word—the quality of absolute steadiness. Would you say, that is the first thing required for a human being to grow, to flower? To be not uncertain, not confused, not saying, 'I don't know what to do, tell me.' Something that is solid, immoveable. Have we such a ground on which we stand?

Q: Somehow your teaching seems to set us boiling but not flowering.

K: Yes, sir, I am asking. To flower, you have to have a solid ground from which to grow. You understand what I mean by the ground? Everything has a ground upon which it grows. Have we such stable, steady, solid soil in which the human mind can grow?

Q: Are we all not too occupied?

K: That is your affair. If you are occupied, drop it. We are inquiring into what is necessary, essentially necessary for a human mind to flower. Put the question to yourself. Don't answer it yet; look at it, go into it. Which doesn't mean we must be certain. It doesn't mean, 'That's right, I have got it.' This requires tremendous inquiry.

Four or five years ago after the Brockwood Gathering, a man—a very nice man, well-dressed, educated, clean, not the hippie type—came up to me and said, 'You are a beautiful old man, but you are stuck in a groove.' And I said, 'Perhaps I am.' I didn't tell him, 'I am' or 'I am not.' I said to myself, 'Perhaps I am.' And I went up to my room, and I went into what he had said. I questioned. I wanted to find

out whether I am like a tramcar stuck on its rail, or if it is something entirely different. I didn't say I was not stuck or I was stuck: I wanted to find out.

So I want to find out if I am flowering, if we are flowering, each one of us. Or do we say, 'We are getting old, we are getting tired', and give innumerable excuses? So I ask myself, 'What is of the first essential importance in flowering?' What would you say?

I may have a gift in painting, or in sculpture, or in writing literature and all that stuff, and that gift may be an impediment to my flowering. I can flower outwardly in literature, in painting, but flowering inwardly is a totally different affair. So what is it that is necessary first? Or is there no first? Or is there a seed, as you plant a seed in the earth, and that becomes a flower, a tree? Is there in me a seed which, given the opportunity, will flower? Not as most religions say—please understand this very carefully because it is important—you have a seed of that kind in you, which is God, the highest principle, Brahman, and so on. I am not talking of that kind of seed; that is just a theory implanted in me, and that is not what I mean.

Is there a seed in me that says, 'I must flower'? Whatever the circumstance be, whatever the soil be, is there this demand, this urge, this tremendous drive? Not for external recognition, external popularity; that is all silly, at least for me. Is there in my heart, in my blood, not for a short period, but night and day, endlessly, this urge, this demand, this feeling that moves? I may have made mistakes—right, finished. I have made mistakes, I have done all kinds of things, perhaps rightly or wrongly, but I am moving and not saying, 'My God, I am guilty, I am not guilty', and keep on.

So has each one of us this potent demand, not implanted from outside like a seed planted in the earth, but this potent, this vital, this tremendous energy that says, 'Move'? So we come back to the question—to use a cliché—where the honey is, where the nectar is, the bees come. If you are

not flowering at the Centre, it becomes another organization, another repetition of what somebody has said.

The Quality of Respect for the Sacred

Krishnamurti (K): She asked a question: when K dies, which is inevitable, how do you meet that incident? What would I do if I were one of you, one of the Committee members, or one of the people who are working in all this? I am conditioned, I am fairly intelligent, fairly educated, but what would be my activity, my responsibility, my actual action when K dies? That is what you are asking, aren't you?

Questioner (Q): Yes. And how do we relate to the sacred in our conditioned state?

K: Yes. What is my relationship to something which I felt was sacred? I wish you would answer this question, I wish some of you would take the bit in your teeth and answer it. If I were working in all this, and K is dead, what is my responsibility? I have felt something sacred not only in the person—which is beside the point—but also, very deeply, in his talks, in his presence. So what would I do? How would I keep the warmth, the fire of that sacred thing which I have felt, and keep it sustained, nourished, so that it doesn't fade away? Also, what is my responsibility to the rest of the people who are working in this direction and my own responsibility in my daily life? That would be my approach to the whole thing.

Am I actually living that which is being talked about, or has it been merely a verbal explanation and excitement? I have gone beyond the verbal, I hope. And what is my first responsibility towards the rest of the people who are working together? Have I the spirit, the actual quality of deep cooperation with whoever it is—Russian, American, Italian? Do I have a sense of communion with them? That would be my first inquiry into my responsibility—whether I

have contact, not merely physically, through letters, through activity or this or that, but a real contact with the others who are moving in the same direction.

Q: Why should we have that? Why should I feel responsible?

K: I am responsible because I feel I am the world. I don't know if you have understood that. I feel I am responsible for the rest of the world; whatever is happening in the world I am responsible, whether it is the riots in England, or the threat of war in the Middle East, or the starvation in India, and so on. As a human being who is the rest of humanity I feel I am responsible, deeply. It is not just a verbal conclusion, but I feel that very strongly. I have been working with all of you, and I feel I am responsible for all of you also. And I don't want that responsibility to fade away, to wither away, to die. I want to meet you, I want to discuss with you. That's all I mean.

And also I will be concerned about whether it is merely a small group that is holding the vase in which the flower is growing. They may be holding it in a small little group, but I want to throw the seeds all over the world. That is my responsibility. It doesn't matter who understands or who doesn't understand, but it is my responsibility to sow the seed wherever it will fall—on a piece of dry earth or on fertile soil. That is my responsibility, that is what I would be concerned with if K dies and I were working like the rest of you.

Also, I would be concerned with the sustenance, with the maintenance of that which I have felt has been sacred. All that I would be concerned with. Because humanity is losing respect for everything. There is still some respect left in India; it is rather shallow, but there is still some respect. They feel respect for a religious person. They may not do anything about it, they may only put garlands round his head and do nothing about it; what he says doesn't matter as long as you are in his presence, as long as you have this

feeling of respect. That still exists somewhat in India. In the rest of the world, I won't say that. Perhaps in the East it still slightly exists. In the West it is gone: nobody respects anybody.

So how am I to have the quality of respect for that sacred thing which I have felt and help to see that other people have this sense of respect for that which is sacred? I don't know if I am conveying what I feel. That would be my whole concern when K dies. I wouldn't be greatly concerned about myself, my progress, my happiness because, in the understanding of the teachings, naturally I am dissolving all my peculiarities, all my idiosyncrasies, and characteristic limitations. In the very studying, listening, I have learnt a great deal because I have listened to that man K for a number of years, and so I have imbibed a certain sense of that which is great and noble and so on. So it is part of me, it is inside me, like a germ, like a seed that is growing, flowering.

So I would like to meet and discuss and be with other people who have the same movement. It doesn't mean we are going to become a clique, a small group, which is merely concerned with that and keep it to themselves, like a jewel which you don't dare to expose because it is so precious. That would be too narrow, too shoddy, too limited. So, if I had the gift of the word or the gift of writing, I would express it as much as I can outwardly, without naturally creating all the nonsense about personal worship and authority and all that kind of silly stuff.

You have to Invite the Sacred

Questioner (Q): Perhaps you want to talk now about the adult centre, but I want to come back at some point and talk about this sense of the sacred here because it seems to require more than just affection and feeling at home.

Krishnamurti (K): Of course. That demands that there are some people here who have investigated into themselves, who know their inward activities, are aware of their habits and their ways of thinking, who get to know themselves and have a certain quality of freedom. You know all about that, what K has said. And a place where you are quiet. You can't be quiet all day, but there must be a place where you go and sit quietly, just not have anything to look at, or do anything; be quiet. I would invite all that. I mean, of that which is sacred you cannot just say, 'Well, I want that.' You have to invite it, you have to...

Q: Could you say something a little bit more about that? We are talking now about preparing the ground so that it can be invited.

K: All right, if you want to use that word *prepare*—I wouldn't use that word. You are not preparing the ground for somebody to sow the seeds. The ploughing, the sowing, the maturing of the seed—you are doing it. That's correct. It is not that you prepare the ground, and somebody comes and puts the seeds and plants the trees. You are doing this all the time, not just one day and forget it. It is a constant awareness, attention, and the feeling that you are entering into something that requires all your care, attention, and love. This demands a great deal of intelligence, not just saying, 'Well, we are all working together'...

Q: But that is about each one of your listeners; we are talking about what you want to happen and what you want done at the centre.

K: It should be a religious centre, a centre where people feel that it is something not cooked up, not imaginative, not some kind of holy atmosphere, but a religious centre, not in the orthodox sense of that word; a centre where a flame is living, not the ashes of it. A flame is alive, and if you come to that house, you might light that flame, or you might light

your candle. You might be the most extraordinary human being, in the sense of being a mature human being, not broken up inwardly, but a person who is really whole, who has no shadow of sorrow, pain, and all that kind of thing. That, to me, is a religious centre.

The Religious Mind

Krishnamurti (K): ...[2]not orthodoxy and all that nonsense, but a body concerned with K's teachings; they are trying to live it and create this into a 'religious'—in quotes—centre. By a religious centre I mean—I wrote up something; would somebody read it? They are brief notes. I'll explain everything written there.

Pupul Jayakar (PJ): [*Reading*] A religious brain has no shelter. It is not scattered. It is unshackled. It has no schedule. It is non-comparative, utterly free from all ritual, dogma, faith. It is wholly free in independence.

K: In its own independence. And I would like to add: it has that quality of love and compassion, which is intelligence; it's that. That completes it. Now I'll explain what I mean by that.

First I said a religious brain has no shelter. You know what 'no shelter' means: the brain doesn't take refuge behind any excuse, behind any judgement. It has no shelter in itself. We have shelters in our brains, which is some kind of illusion, or some kind of excuse, or some belief behind which we lurk, hide. It may be vanity, it may be hurt, it may be some kind of conclusion and so on. It has completely no shelter, which is an extraordinary thing if you go into it.

Second: it is not scattered. That doesn't need explaining very much, because most of our brains are scattered all over the place, either through sentimentality or romanticism or some kind of emotional outburst. It is not ever scattered.

And it is unshackled. The word *shackled* means being attached to something. This is not something you agree or disagree with. The brain is not shackled to anything, to any attachment, to any personal experience, to one's own beliefs. It is completely unshackled.

Also, it doesn't function on schedule, on rules. It is austere. The word *schedule* means: 'I will fast in order to have experience', 'I will give up the world.' That is all a form of schedule, a regime. It is a brain that is austere. The word *austere* comes from Greek; the etymological meaning of that word is 'having a dry mouth'; from that ashes, hardness, roughness, and a sense of harshness. So it has no schedule at all.

And, of course, it is essentially non-comparative. That is, it doesn't compare: 'I am better than this.' It has no sense of comparison. It doesn't get 'better' or 'more', which is comparing oneself with what should be and so on.

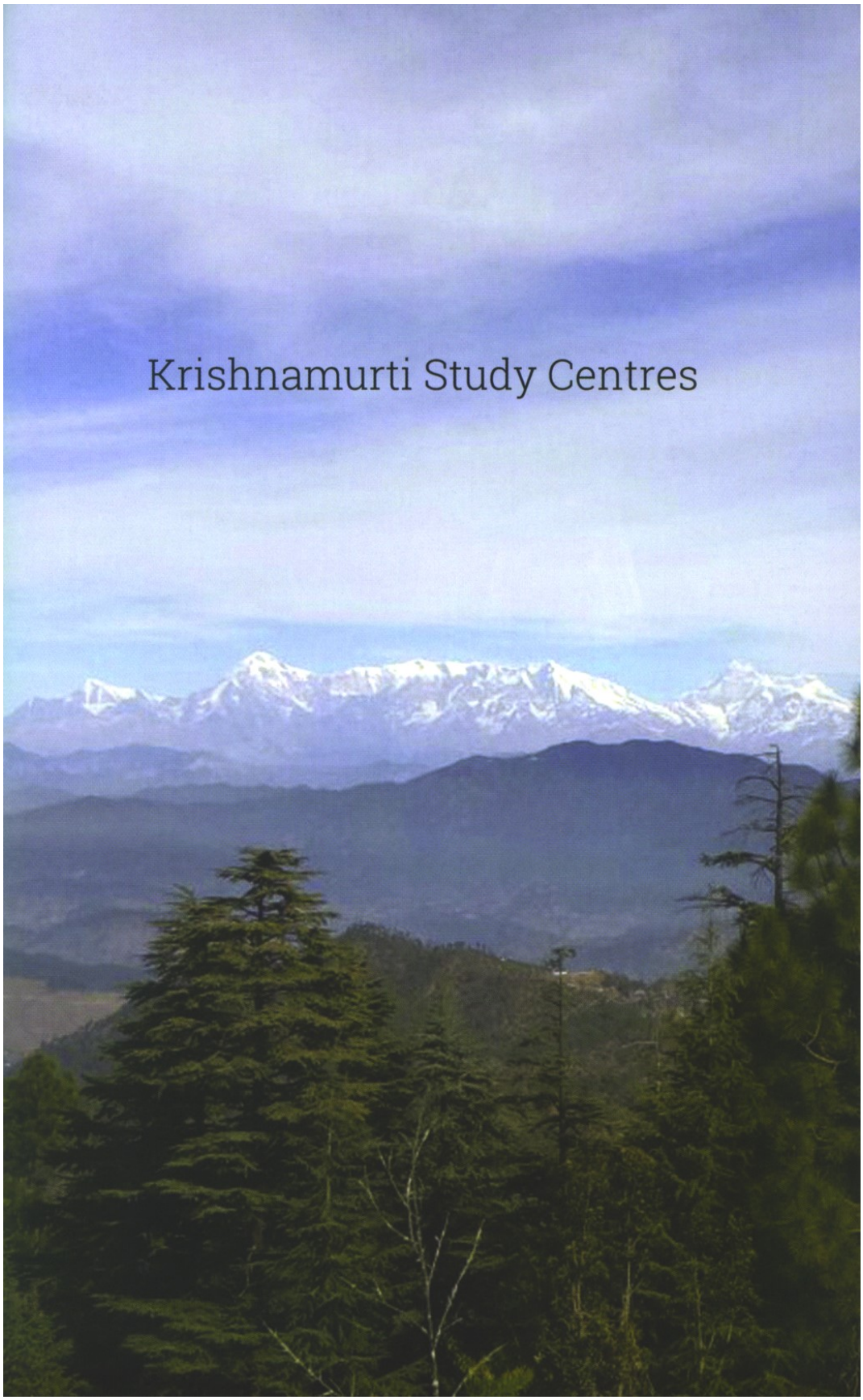
Rituals, dogmas, faith, and all that business is completely out; of course that is obvious.

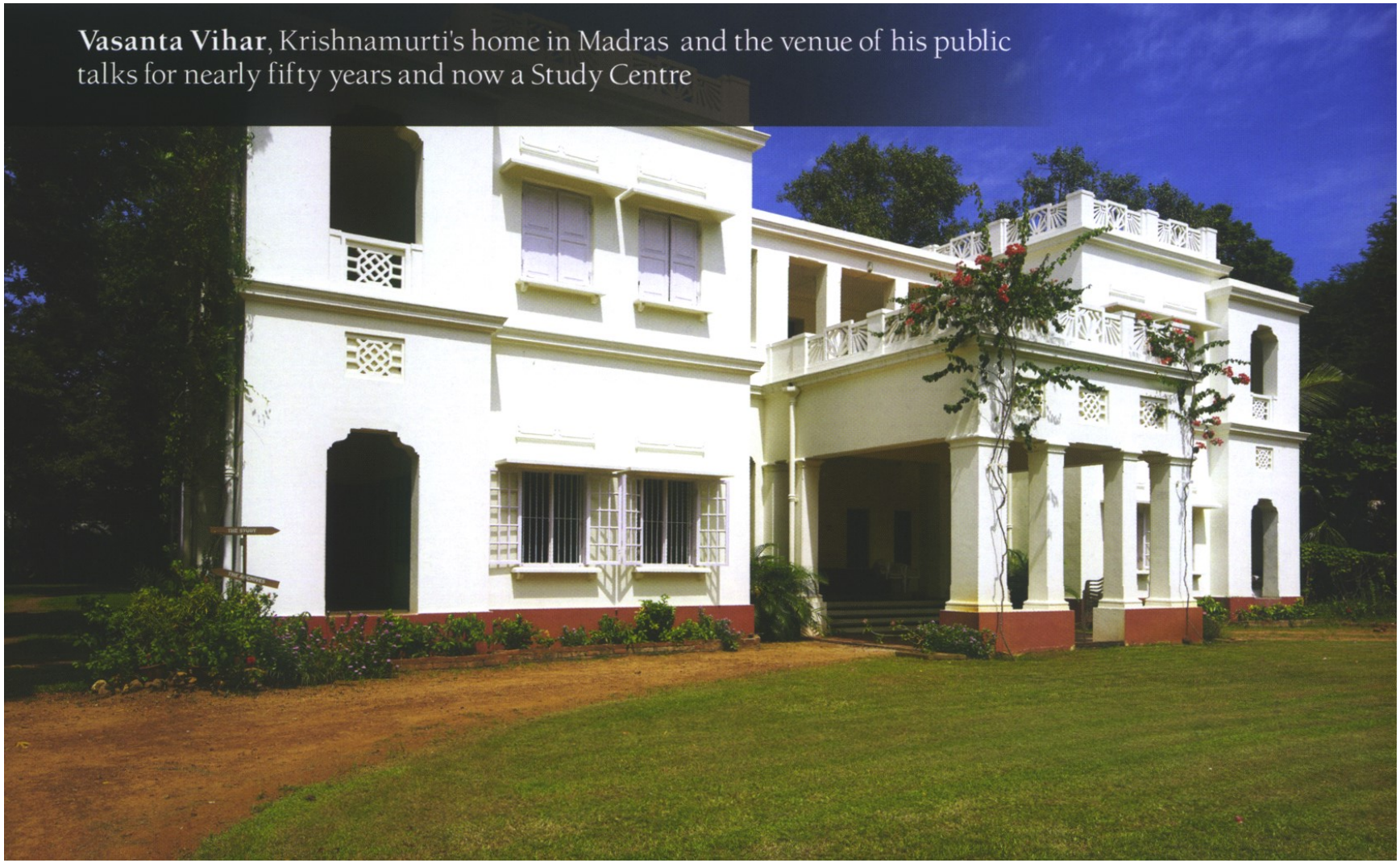
Also, a sense of total freedom. The origin of that word *freedom* has the meaning of love, compassion. And where there is love and compassion, there is real intelligence.

This is a religious mind, as I consider it. You may say, that is nonsense. You are quite right, so discuss it. This is entirely different from any idea of religion. There is no following, there is no authority; there is a sense of total integrity. This is what we said about having a religious body here. And those five people said, 'We will work at it.'

So, to begin, start with having in this room the tapes and all the rest of it. They agreed to that—not agreed; they saw it was important, therefore they said, 'We will do it.' Then from that arose: should we have a centre at all, here in this compound, on this campus? Or cross the river and go to the sunset point? You know where that is—overlooking the playing field, where the Varuna comes down; you can see the Ganges too from there. I am not saying have the whole

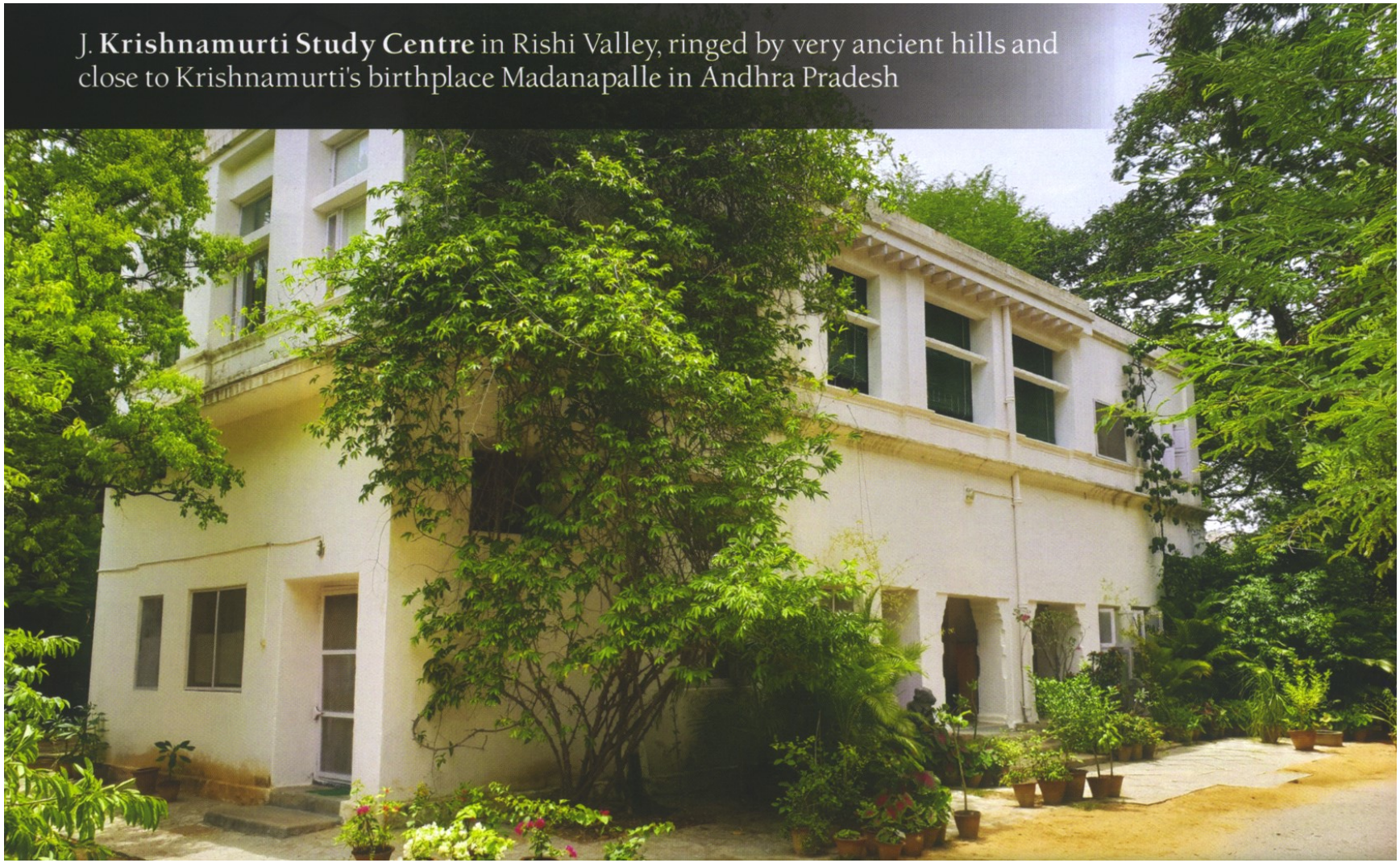
thing moved there—not the school but this. Like this religious group, we would like to have one in Rishi Valley and Vasanta Vihar also.


Krishnamurti Study Centres

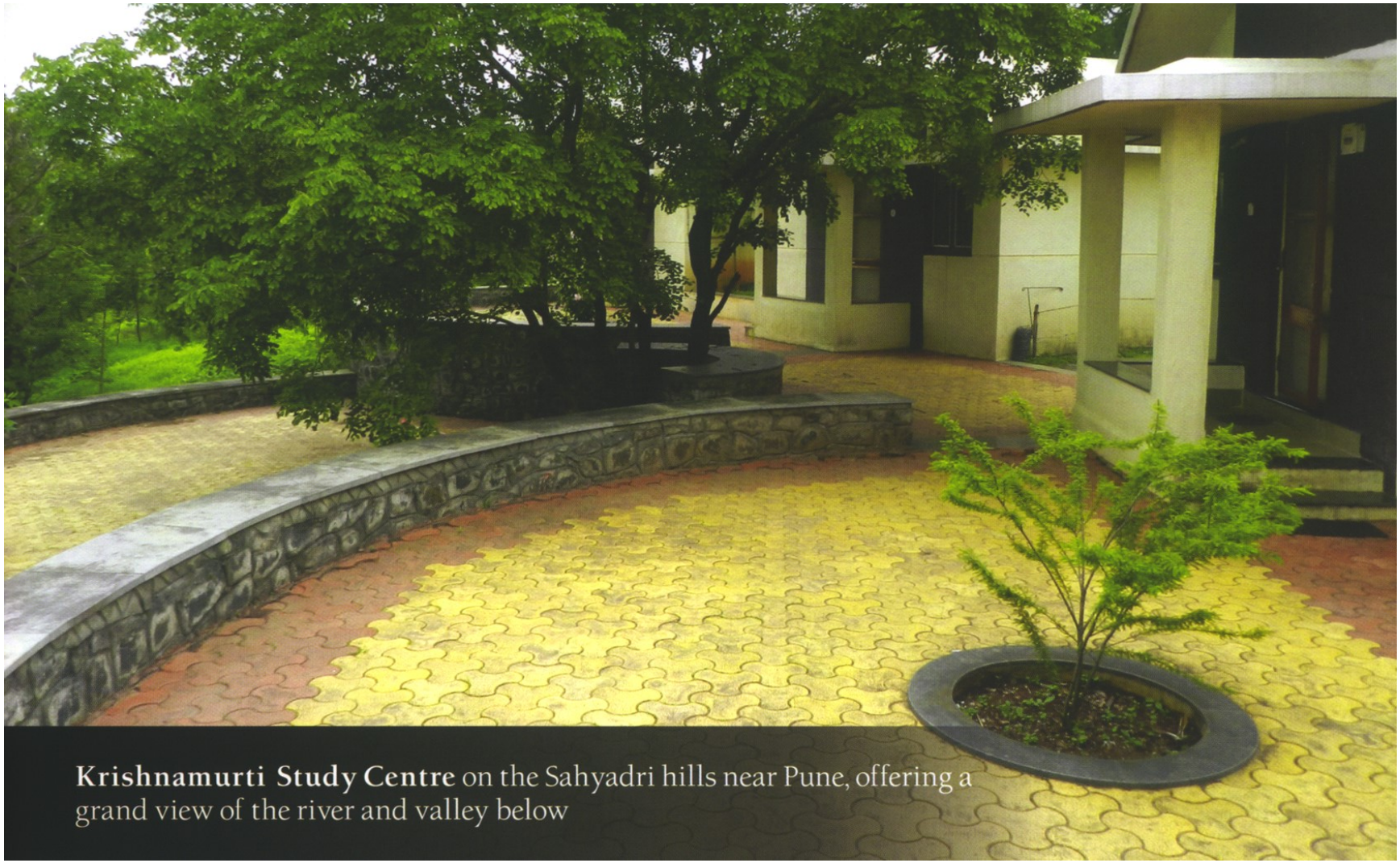


Vasanta Vihar, Krishnamurti's home in Madras and the venue of his public talks for nearly fifty years and now a Study Centre

The Study at Vasanta Vihar

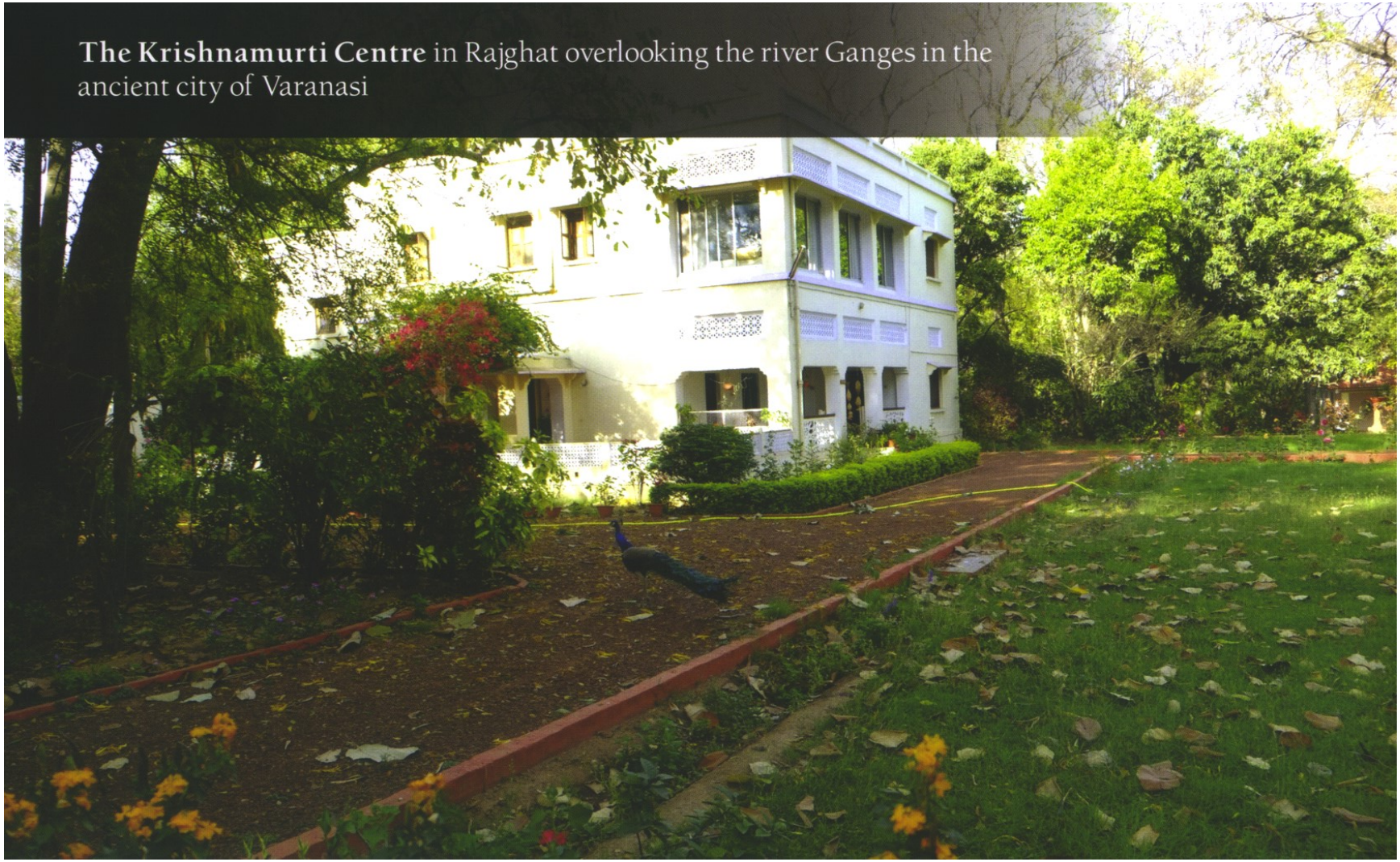


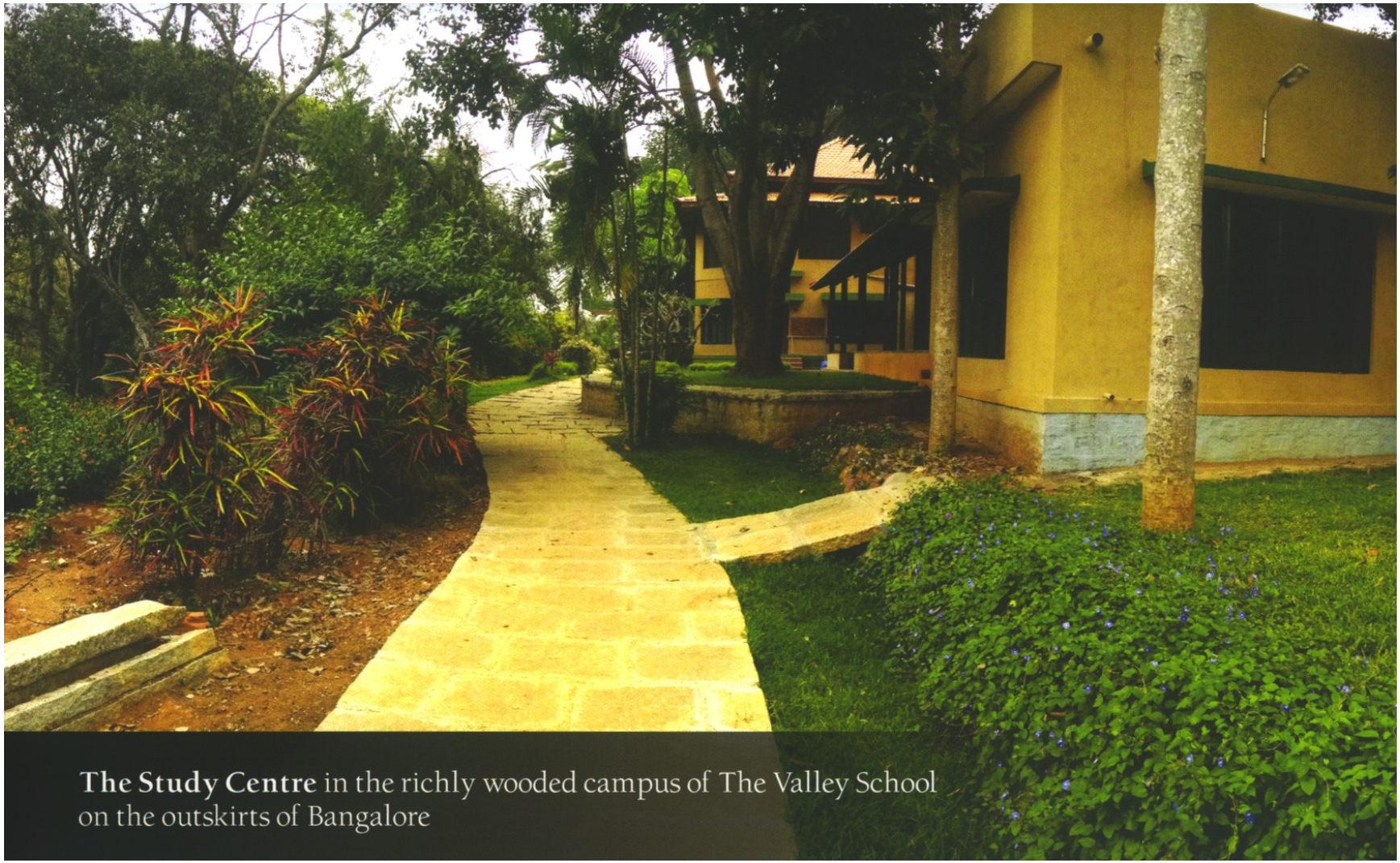
J. **Krishnamurti Study Centre** in Rishi Valley, ringed by very ancient hills and close to Krishnamurti's birthplace Madanapalle in Andhra Pradesh



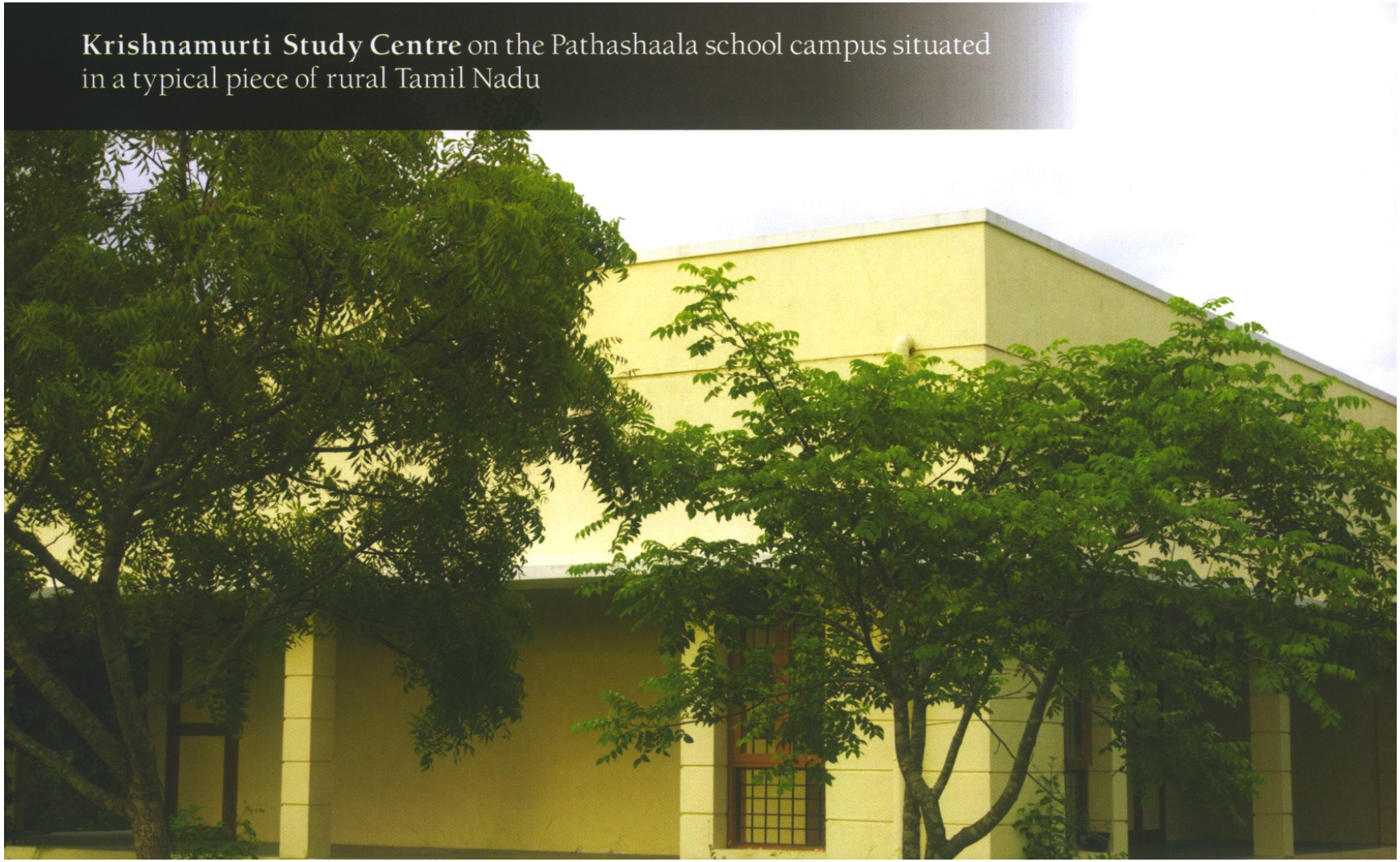
Krishnamurti Study Centre on the Sahyadri hills near Pune, offering a grand view of the river and valley below

The Krishnamurti Centre in Rajghat overlooking the river Ganges in the ancient city of Varanasi

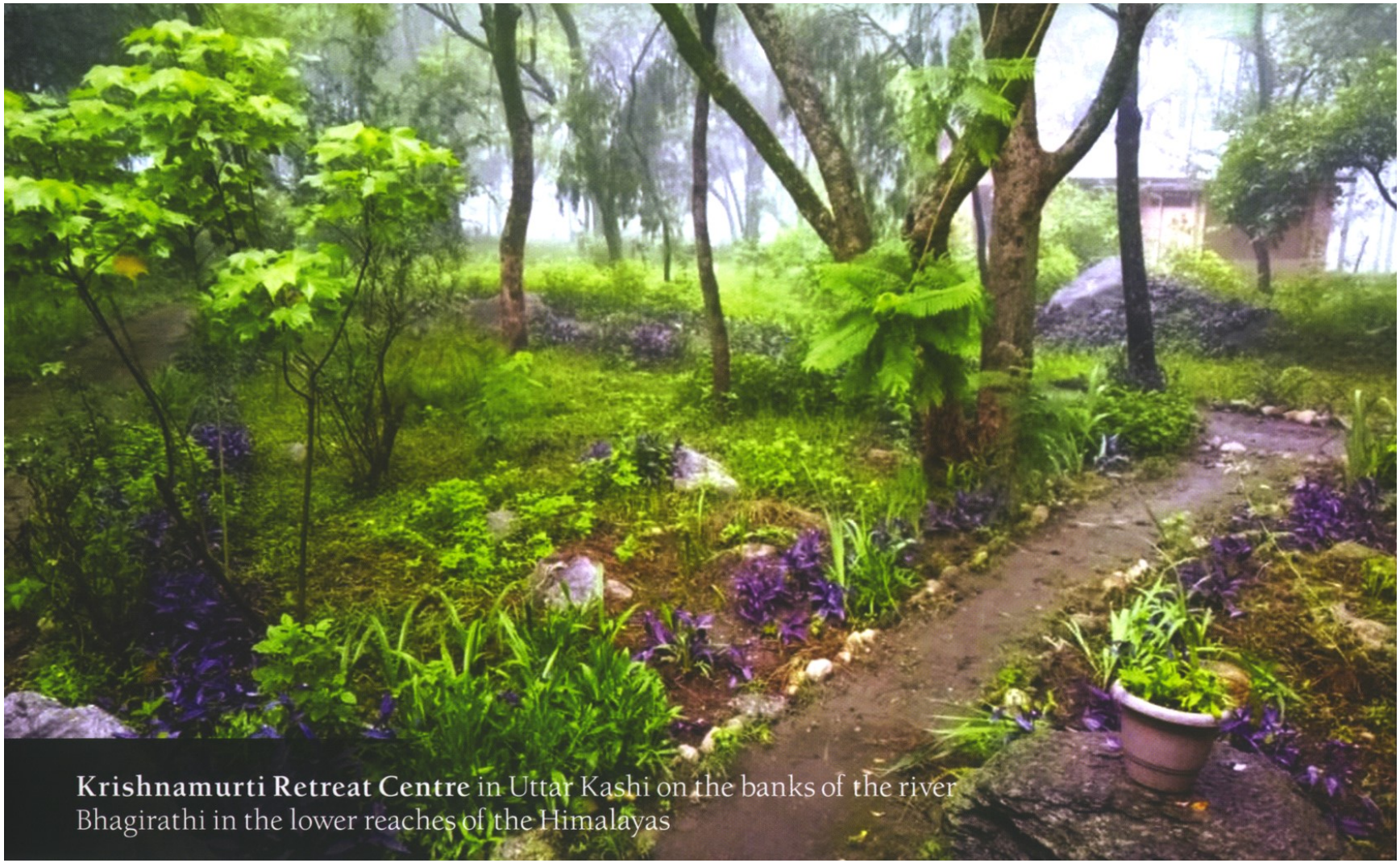




The Study Centre in the richly wooded campus of The Valley School on the outskirts of Bangalore



Krishnamurti Study Centre on the Pathashaala school campus situated in a typical piece of rural Tamil Nadu



Krishnamurti Retreat Centre in Uttar Kashi on the banks of the river Bhagirathi in the lower reaches of the Himalayas

Pepper Tree Retreat in the picturesque Ojai Valley in California

Pepper Tree Retreat

The Krishnamurti Centre in Brockwood Park in
the ever-green district of Hampshire, England

The Conservatory in Brockwood Park

KFI Retreat in Jalna, offering a spectacular view of the snow-capped Himalayas

part II

ANSWERS TO QUESTIONS

On Taking a Retreat

Question: *You have been in retreat for the past sixteen months and that for the first time in your life. May we know if there is any significance in this?*

Krishnamurti: Don’t you also want to go away sometimes to be quiet and take stock of things and not merely become a repetitive machine, a talker, explainer and expounder? Don’t you want to do that some time, don’t you want to be quiet, don’t you want to know more of yourself? Some of you wish to do it, but economically you cannot. Some of you might want to do, but family responsibility and so on crowd in your way. All the same, it is good to retreat to be quiet and to take stock of everything that you have done. When you do that, you acquire experiences that are not recognized, not translated. Therefore my retreat has no significance to you. I am sorry. But your retreat, if you follow it rightly, will have significance for you.

And I think it is essential sometimes to go to retreat, to stop everything that you have been doing, to stop your beliefs and experiences completely, and look at them anew, not keep on repeating like machines whether you believe or do not believe. You would then let in fresh air into your minds. Wouldn’t you? That means you must be insecure, must you not? If you can do so, you would be open to the mysteries of nature and to things that are whispering about us, which you would not otherwise reach; you would reach the God that is waiting to come, the truth that cannot be invited but comes itself. But we are not open to love and other finer processes that are taking place within us because we are all too enclosed by our own ambitions, by our own achievements, by our own desires. Surely it is good

to retreat from all that, is it not? Stop being a member of some society. Stop being a Brahmin, a Hindu, a Christian, a Muslim. Stop your worship, rituals, take a complete retreat from all those and see what happens. In a retreat, do not plunge into something else, do not take some book and be absorbed in new knowledge and new acquisition. Have a complete break with the past and see what happens.

Sirs, do it, and you will see delight. You will see vast expanses of love, understanding, and freedom. When your heart is open, then reality can come. Then the whisperings of your own prejudices, your own noises, are not heard. That is why it is good to take a retreat, to go away and to stop the routine—not only the routine of outward existence, but the routine which the mind establishes for its own safety and convenience.

Try it, sirs, those who have the opportunity. Then perhaps you will know what is beyond recognition, what truth is which is not measured. Then you will find that God is not a thing to be experienced, to be recognized, but that God is something which comes to you without your invitation. But that is only when your mind and your heart are absolutely still, not seeking, not probing, and when you have no ambitions to acquire. God can be found only when the mind is no longer seeking advancement. If we take a retreat from all that, then perhaps the whisperings of desire will cease to be heard, and the thing that is waiting will come directly and surely.

On Study Groups

Question: *I feel that it is not enough for people to hear you. In order to understand what you are saying, people have to be nurtured and educated by a careful study and explanation of your teachings and through books about your teachings and by the organization of study groups. Only*

then will people understand you better. Please tell me if I am right.

Krishnamurti: In this question is involved, is it not, the mediator, the interpreter, the priest: ‘I understand, but the others do not understand.’ ‘I understand a little and I must share that little’—which is entirely different. So let us inquire into this whole question.

Who creates the interpreter, the mediator? You. If you understand something directly, you don’t need the interpreter, the mediator, the priest. But if I do not understand I look to somebody else to explain, and he will explain according to his conditioning, according to his aptitude. So I create the interpreter, the mediator, the priest, the sub-teacher. I am lazy, I am not aware of myself—which is so simple; you don’t have to read books about that, it is so clear. To be aware of yourself in all the things that you do, to watch yourself—not according to some pattern; that is not watching. But merely to watch yourself, talking at dinner, at the table, in your office; just watching and seeing how you condemn, how you compare, how cruel you are, just to watch it all, to watch choicelessly—that does not need interpreters, mediators. Just to know what is happening to your mind, to know for yourself how your mind operates—not according to somebody else—that is not difficult. You don’t need interpreters, mediators for that. But you need interpreters, mediators, if you are frightened, if you don’t know yourself and if therefore you look to somebody.

Sir, following is evil, all following is evil. There is no good following and bad following; whether you follow politically, religiously, or whether you follow your own experiences or ideals, all following is evil because it creates authority, it creates the follower. The mentality that says, ‘I do not know, but you know; so tell me, give me a safe seat in heaven’ creates the mediators, the interpreters, the priests, who are

going to act and save us. The political leaders, the commissars, or the poor Catholic priests are all the same because the followers say, ‘We do not know.’ Please listen though you may have heard this many times, listen as though for the first time. If you listen to this as though you were hearing this for the first time, it will have meaning, it will have depth. But if you say, ‘I have heard this hundreds and thousands of times because I have grown with you for the last twenty-five years and I know what you are going to say’, you are not experiencing directly the thing that is being said, and therefore your mere listening to the words has no meaning.

As long as the mind seeks certitude, you must have interpreters; and a mind that is seeking certitude is never free; it is always frightened. The very demand to be certain about something—an ideal, a relationship, a truth to be made certain—implies that you must have a mediator, somebody who is going to help you. But if what you have heard is truth to you—not according to somebody, but is really truth to you—then you will talk rightly, you will dance rightly, you will live, you will love, you will create; then you have not to create authority, then you have no following, then you don’t belong to any society.

But the difficulty with most of us is that we are so uncertain and confused in ourselves that we want help; but the help we want is the help that a blind man can give to another blind man. But there is help which comes when I know that I am confused, uncertain, and remain in that state. To know I am uncertain, to know I am confused, to know that I do not know a thing, that very state is a state of humility, is it not, a profound sense of humility, which creates its own action. A man who is nothing—he does not intellectually say he is nothing, but knows it inwardly, he is aware that in the state of uncertainty he can be nothing—does not want an interpreter.

Please beware of interpreters, guard against interpreters. The interpreter can give you only certainty; he cannot give you freedom. Freedom comes only amidst the total awareness of the whole process of living.

On Discussion Groups

Question: *I find a regular group that meets to discuss your teachings tends to become confusing and boring. Is it better to think over these things alone or with others?*

Krishnamurti: What is important? To find out, is it not, to discover for yourself the things about yourself. If that is your urgent, immediate instinctive necessity, then you can do it with one or with many, by yourself or with two or three. But when that is lacking, then groups become boring things. Then people who come to the groups are dominated by one or two in the group who know everything, who are in immediate contact with the person who has already said these things. So the one becomes the authority and gradually exploits the many. We know this too familiar game. But people submit to it because they like being together. They like to talk, to have the latest gossip or the latest news. And so the thing soon deteriorates. You start with a serious intention, and it becomes something ugly.

But if we are really, insistently needing to discover for ourselves what is true, then all relationship becomes important; but such people are rare. Because we are not really serious; and so we eventually make of groups and organizations something to be avoided. So it surely depends, does it not, on whether you are really earnest to discover these things for yourself. And this discovery can come at any moment, not only in a group, or only when you are by yourself, but at any moment when you are aware, sensitive to the intimations of your own being. To watch yourself—the way you talk at the table, the way you talk to your neighbour, your servant, your boss—surely all these, if

you are aware, indicate the state of your own being. And it is that discovery which is important. Because it is that discovery which liberates.

On Learning from Others

Question: *We can learn more from each other than by listening to K. Why don't you encourage people to hold group discussions on particular topics and have organized activities to facilitate dialogues and relationships?*

Krishnamurti: Are you listening to K, or are you listening to yourself? K is pointing out: listen to yourself, see how conditioned you are. Not that I am not telling you that you are conditioned, but by listening to yourself you learn infinitely more than by listening to a lot of other people, including K. When you listen to K, he is not instructing you. He is putting up a mirror in front of you to see yourself, and when you see yourself very clearly you can break the mirror —and the man who holds up the mirror. So do we clearly see ourselves?

We depend on relationship or on dialogue or on associations and institutions to teach us, to help us, to make things clear—what we are. And when you depend on others, whether on institutions, on encounter groups, on small groups, and so on, what are you learning? And what do you mean by learning? Learning, as we know, is accumulating knowledge. I have learnt about myself—that I am all the pain, the misery, the confusion, the extraordinary travail of life; I am all that. I have learnt it. That is, somebody has told me, or I have learnt, about myself. So, as far as we know now, learning about ourselves is accumulating knowledge about ourselves. And K says knowledge is the very root of disorder.

Knowledge is necessary in the field of technology, in daily life, but psychologically knowledge is the very root of disorder because knowledge is the past. Knowledge,

whether in the future or in the past or in the infinite future, is always limited because it is based on experience, hypotheses, conclusions—a chain. It is a constant addition instead of taking away; therefore it is very limited. So, can I look at myself without the previous knowledge or conclusion I have had when I looked at myself? I looked at myself all of yesterday or for a few hours yesterday, and I find that I am this, that, the other thing; I am depressed by it or elated by it. All that is going on. That becomes yesterday's knowledge, and with that knowledge I observe myself again. We do this, right? So knowledge brings about constant repetition, psychologically. Also, if you go into the matter very carefully, scientists are also beginning to discover that knowledge is a hindrance in certain areas of discovery.

So you are not learning or discovering anything from K. You are the storehouse of past history. That is a fact. You are the history of mankind, and if you know how to read that book, you don't have to depend on anybody, on discussions, on relationships, on organized groups, and all that kind of thing. I am not saying you should not discuss, you should not have relationships, you should not have this or that. All that one is pointing out is that as long as you depend on others for the understanding of yourself, you are lost. You have had leaders—religious leaders, political leaders—and every kind of specialist to tell you what to do, how to raise your children, how to have sex. You have had every kind of leader for the last hundred thousand years or more, and where are you at the end of it?

Do ask these questions, please. We are what we are because we have depended on others, on somebody to tell us what to do, what to think, which means we are being programmed all the time. And to understand ourselves, there is every opportunity, through relationships, through discussions, but if you depend on them you are lost. Is this clear? Not that you must agree with the speaker. But see the consequences of depending on others—depending on

governments to bring order in this chaotic world, depending on a guru, depending on a priest, whether it is the pope or the local priest. So the issue really is: one is the storehouse of all mankind, one is the rest of mankind. And if you look at that very closely, with a great deal of hesitation, affection, then you begin to read what you are, which then is a flowering. But if you depend, you live with pain and anxiety and fear.

On Teaching Others

Question: *Can I understand easier what you are saying by teaching it to others?*

Krishnamurti: You may learn, by telling it to others, a new way of putting things, a clever way of transmitting what you want to say; but, surely, that is not understanding. If you don't understand yourself, how in the name of names can you tell it to somebody else? Surely, that is merely propaganda, isn't it? You don't understand something, but you tell others about it; and you think a truth can be repeated. Do you think, if you have an experience, you can tell it to others? You may be able to communicate verbally; but can you tell others of your experience—that is, can you convey the experiencing of a thing? You may describe the experience, but you cannot convey the state of experiencing. So a truth that is repeated ceases to be a truth. It is only the lie that can be repeated; but the moment you 'repeat' a truth, it loses its meaning. And most of us are concerned with repeating, but are not experiencing. A man who is experiencing something is not concerned with mere repetition, with trying to convert others, with propaganda. But unfortunately most of us are concerned with propaganda because, through propaganda, we try not only to convince others, but also gain a living by exploiting others; it gradually becomes a racket.

So if you are not caught up in mere verbalization, but are really occupied with experiencing, then you and I are in communion. But if you want to do propaganda—and I say truth cannot be propagandized—then there is no relationship between us. And I am afraid that is our difficulty at the present time. You want to tell others without experiencing, and in telling you hope to experience. That is mere sensation, mere gratification; it has no significance. It has no validity, no reality behind it. But a reality experienced, if communicated, creates no bondage. So experiencing is much more important, has greater significance, than communication on the verbal level.

On Interpreting and Spreading the Teachings

Question: *It is difficult to follow you, and I find it much easier to follow people who have understood your teachings and can explain them to us. Don't you think there is need for such people to spread your teachings?*

Krishnamurti: As long as one wants to follow there will be a guide, and following destroys the possibility of finding out what is true. If the mind follows anybody it is following its own interest, which is not to understand what is true. You are surely not following me, because I am only trying to point out the operations of your own mind. If you follow somebody, you are not inquiring into the ways of your own mind, and without understanding the ways of your own mind, to follow another can only lead you to more misery. To follow another is evil, it does not matter who it is, whether it be Christ, Buddha, myself, or anybody else. Following is destructive, for imitation breeds fear. It is fear that makes you follow, not the search for truth. We don't understand the miseries of life, the transient happiness, the mystery of death, the extraordinary complexities of relationship, and we hope that by following somebody all this will somehow be explained and disappear. But to understand all these

complexities is not to follow anybody. This mass of complexities has been created by each one of us, and we have to understand the cause of it, which is our own thinking.

The questioner says, ‘I find it much easier to follow people who have understood your teachings and can explain them to us’, which is to have interpreters. For God’s sake, sirs, keep away from interpreters because the interpreter is bound to interpret according to his conditioning and his vested interest. This again is so obvious; it does not need much thinking. But, you see, you want somebody to help you, and the moment you demand help you have brought into being the whole process of corruption, which really indicates that you have no confidence in being able to go to the source of things for yourself. The source is not me, but you, the way you think. The source is yourself, and why should you follow anybody or listen to interpreters to understand yourself? What is it the interpreters understand which you don’t understand? They may have a better command of words than you or I, but keep away from interpreters, do not become a follower, because the source of mischief is in yourself, in the ways of your own thinking; and as long as you are imitating, following someone who is interpreting, you are escaping from yourself. The escape may be pleasant, it may temporarily give you gratification, but there is always in that escape the sting of sorrow.

And you don’t have to spread my teachings, because if you don’t understand yourself you cannot spread them. You may be able to buy and distribute a few books, but surely that is not at all so essential as to understand yourself. When you understand yourself, then you will spread understanding in the world, you will bring greater happiness to man. But if you are spreading somebody else’s teachings you are creating more mischief, for then you are merely propagandists, and propaganda is not truth...

On Living the Teachings

Krishnamurti (K): Sir, here is a question. [*Reading out*] *It is a fact that the various centres of KFI [Krishnamurti Foundation India] constantly and continuously stress that they are the centres of K's teachings. So now when we have the Buddha's teachings, Christ's teachings, and Krishnamurti's teachings, are these so-called teachings of K going to meet the same fate as those of the Buddha and Christ?*

Have you understood the question?

Sir, K has thought a great deal about the word *teaching*. We thought of using the word *work*—iron works, building works, hydro-electric works—you understand? The word *work* is very, very common. So we thought we might use the word *teaching*, but the word is not important. I have asked people about the original teachings of the Buddha, but nobody knows. And Christ may have existed or may not have existed. It is a tremendous problem whether he existed at all. We have discussed with great scholars about that—I won't go into it. And will K's teachings also disappear like the rest? You have understood the question?

Questioner (Q): I don't know. I have not said it.

K: Of course you have not said it. Somebody has written it; therefore it is interesting. The questioner asks—probably you also think—'When K goes, as he must go, depart, what will happen to the teachings? Will it go like the Buddha's teaching, which has become corrupted? Does the same fate await yours?' You have understood the question?

It depends on you, not on somebody else. It depends on you—how you limit it, how you think about it, what it means to you. If it means nothing except words, then it will go the way of the rest. If it means something very deep to *you*, to you personally, then it won't be corrupted. So it is up to you, not up to the centres, information centres, and all the rest of

that business. It depends on you, on whether you live the teachings or not.

Q: Hasn’t truth its own power?

K: It has, if you let it alone.

Q: That question was put by me. May I clarify what I mean by that?

K: Yes, sir, what is the question?

Q: My question is this: you have repeated so many times for seventy years that you do not convince anybody of anything, that you are not a teacher, that you don’t teach anything to anybody. Now I say that the centres of KFI, whose president you are—and you are still living, you are not dead...

K: I am glad. [*Laughter*]

Q: ...they invite the public and say, ‘Here are the teachings of Krishnamurti, you study here what he has to say. He has discovered so many things. Please come here and study, and we will provide you a library of his videos or whatever it is.’ You say you work as a mirror; when I use a magnifying glass, does the magnifying glass help me?

K: Yes.

Q: It does help me. You have said certain things; do they not help me? Are these things not your teachings? They are evidently your teachings. So there is no harm if you say you are a teacher because you are teaching something. You yourself say that you work as a mirror; anything that works as a mirror is definitely helping me.

K: Yes, sir.

Q: That is my question.

K: Sir, in all his talks K has emphasized the fact that he is merely a mirror, that he is merely a mirror reflecting what

your life is. And he has also said that you can break that mirror if you have seen yourself very clearly; the mirror is not important. But what has happened throughout the world? They all want to be on the bandwagon. You know what that means? All want to share in the circus.

So I say, ‘Please don’t bother, just listen to the teachings.’ If somebody wants to do something, form a little centre in Gujarat, let him do it, but he has no power to say that he represents K, that he is a follower. He can say anything he likes, he is free to do what he likes. We are not imposing on anybody—that they should do this or do that. Say, for instance, he buys some videos and all the rest of it and collects a few friends in his house; that’s his affair. We are not saying, ‘Don’t do this, do that.’ If anybody did that, I would say, ‘Sorry, don’t do it.’ But they like to do that, they like to be interpreters, gurus in their little way. You know the game you all play. If you want to do that, you are perfectly welcome to do it. And the Foundation—unfortunately I happen to belong to it, or fortunately—says you are free to do what you like. You understand, sir? Buy books, read books, burn books of K, do anything you like. It is in your hands. If you want to live it, live it. If you don’t want to live it, it is all right, it is your business.

Is this clear once and for all? The Foundation has no authority over your life, to tell you what to do, or what not to do, or to say, ‘This is the centre from which all radiation goes, like a radio station or a television station.’ We are not that. All that we are saying is: ‘Here is something which may be original or may not be original. Here is something for you to look at. Take time to read it, take time to understand it. If you are not interested, throw it away, it doesn’t matter. But if you like to live that way, live it. If you don’t, just drop it, don’t make lot of noise around it.’ You understand what I am saying, sir? Don’t make a circus of it, a song and dance of it, saying, ‘I have understood, you haven’t, and I will tell you all about it.’ Right, sir?

appendices

Appendix-A

THE RESPONSIBILITY OF THE FOUNDATIONS

As many of you may remember, I was once the head of a worldwide organization founded in 1911 with thousands of members in many countries. It was dissolved by me in 1929. I said then that there was no path to truth and that no organization or organized belief as religion can lead man to truth or his salvation. I said then that in all so-called spiritual matters there is no authority, no leader or guru, and that all following perverts the follower. You have to be your own teacher and your own disciple.

After all these years I still maintain this essential truth. Following blindly or according to pleasure or temperament does not bring man to freedom. And without freedom there is no truth. In all these many years of talks and dialogues this has been the principal concern.

Today, there are four Krishnamurti Foundations. These are Krishnamurti Foundation Trust Ltd in England, Krishnamurti Foundation of America, Krishnamurti Foundation India, and Fundación Krishnamurti Hispanoamericana[3]. They exist only for simple and obvious reasons. During my lifetime they arrange talks, group discussions, seminars, and gatherings. They are responsible for editing, translating, and publishing the books. They are responsible for the care of the archives. They produce films, audio and video tapes, see to their distribution, and so on.

There are now five schools in India, an educational centre with its school at Brockwood Park in England, and there is going to be an educational centre and school in the United States at Ojai. All these schools function under the Krishnamurti Foundations. It is the responsibility of the Foundations to see that these schools continue if possible after my death. It is very definitely intended that in these schools the teachings, which are in no way sectarian—this I would like to emphasize—are to be lived both by the teacher and the student. The schools have importance, for they may bring about a totally different human mind.

The Foundations have no authority in the matter of the teachings. The truth lies in the teachings themselves. The Foundations will see to it that these teachings are kept whole, are not distorted, are not made corrupt. The

Foundations have no authority to send out propagandists or interpreters of the teachings. As it has been necessary, I have often pointed out that I have no representative who will carry on with these teachings in my name now or at any time in the future.

The Foundations will not give rise to any sectarian spirit in their activities. The Foundations will not create any kind of place of worship around the teachings or the person.

In this chaotic and disintegrating world what is of the greatest importance is how each person lives these teachings in his daily life. It is the responsibility of each human being to bring about his own transformation, which does not depend on knowledge or time.

Appendix-B

SOURCES

PART I

1

The very teachings.....From a Discussion in Ojai on 18 March 1977, in *The Perfume of the Teachings*, p. 194.

The speaker is anonymous.....From a Public Talk in Brockwood Park on 28 August 1982.

The speaker has written.....From a Public Talk in Rajghat, Benares, on 25 November 1981, in *A Timeless Spring: Krishnamurti at Rajghat*, p. 162.

Please, we are communicating.....From a Public Talk in Brockwood Park on 27 August 1978.

Do you think that.....From a Discussion in Schönried on 19 July 1985.

K's teachings are.....From a Discussion in Ojai on 3 March 1977, in *The Perfume of the Teachings*, p. 1.

Sirs, we started at Rajghat.....From a Discussion in Rishi Valley on 7 December 1982, in *Don't Make a Problem of Anything*, pp. 3-16.

In a world that is.....Dictations given in Rishi Valley on 5 December 1982 and in Calcutta on 24 November 1982, in *Don't Make a Problem of Anything*, pp. xi-xiii.

We should be very clear.....Dictation given in Schönried on 3 August 1984.

She raised a very good point.....From a Discussion in Ojai on 20 March 1977, in *The Perfume of the Teachings*, pp. 229-232.

2

I would like to ask.....From a Discussion in Rishi Valley on 19 December 1985.

It seems to me that.....From a Discussion in Ojai on 3 March 1977, in *The Perfume of the Teachings*, pp. 5-6.

This is a place.....Dictation given in Rishi Valley on 24 December 1983.

For fourteen years.....Dictation given in Brockwood Park on 20 October 1983.

Vasanta Vihar should draw.....Dictation given in Madras on 19 November 1983.

It [Vasanta Vihar] must last.....Dictation given in Madras on 26-27 January 1984.

3

I am an ordinary man.....From a Discussion in Saanen on 23 July 1982.

What is it meant for.....From a Discussion in Schönried on 7 August 1984.

I feel, and a few others.....From a Discussion in Schönried on 19 July 1985.

4

I was just going to.....From a Discussion in Malibu on 17 December 1975.

What will you do with.....From a Discussion in Ojai on 16 March 1977, in *The Perfume of the Teachings*, pp. 177-184.

Another problem that.....From a Discussion in Ojai on 1 March 1972.

I want something.....From a Discussion in Ojai on 14 March 1977, in The Perfume of the Teachings, pp. 152-158.

5

If I may put a.....From a Discussion in Saanen on 23 July 1982.

She asked a question.....From a Discussion in Saanen on 17 July 1981.

Perhaps you want to talk.....From a Discussion in Brockwood Park on 19 October 1985.

Not orthodoxy and all that.....From a Discussion in Rajghat on 20 November 1984.

PART II

You have been in.....From a Public Talk in Madras on 5 January 1952, in *The Collected Works of J. Krishnamurti*, Vol. VI, pp. 252-253.

I feel that it is.....From a Public Talk in Bombay on 3 March 1954, in *The Collected Works of J. Krishnamurti*, Vol. VIII, pp. 207-208.

I find a regular.....From a Public Talk in London on 23 April 1952, in *The Collected Works of J. Krishnamurti*, Vol. VI, p. 358.

We can learn more.....From a Question and Answer Meeting in Brockwood Park on 1 September 1983.

Can I understand.....From a Public Talk in Ojai on 16 July 1949, in *The Collected Works of J. Krishnamurti*, Vol. V, p. 227.

It is difficult to.....From a Public Talk in Benares on 6 February 1955, in *The Collected Works of J. Krishnamurti*, Vol. VIII, pp. 293-294.

Sir, here is a question.....From a Discussion in Rajghat on 21 November 1985, in *The Last Talks*, pp. 64-67.

Appendix-A

As many of you.....A statement made on 10 July 1973 and published in Bulletin 19 of Krishnamurti Foundation Trust, England.

Appendix-C

ADDRESSES OF STUDY CENTRES

Following are the Study Centres run by Krishnamurti Foundation India; Krishnamurti Foundation Trust Ltd, England; and Krishnamurti Foundation of America.

The Study

Krishnamurti Foundation India
Vasanta Vihar, 124 Greenways Road
R.A. Puram, Chennai – 600 028
info@kfionline.org
www.kfionline.org

The J Krishnamurti Study Centre

Rishi Valley Education Centre
Rishi Valley – 517 352
Chittoor District, Andhra Pradesh
study@rishivalley.org
www.rishivalley.org

The Krishnamurti Centre

Rajghat Fort
Varanasi – 221 001, Uttar Pradesh
studycentre@rajghatbesantschool.org
www.rajghatbesantschool.org/jk/rajghat-study-centre

The Study Centre

The Valley School campus
17th km Kanakapura Road
Thatguni Post, Bangalore − 560 082
kfistudy@gmail.com
www.kfistudy.org

Krishnamurti Study Centre

Sahyadri School campus
Tiwai Hill, Taluka Rajgurungar
District Pune, Maharashtra – 410 513
kfisahyadri.study@gmail.com
www.kscskfi.com

Krishnamurti Study Centre

Pathashaala School campus, Elimichampet Village,
Thirukalukundram Taluk
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KFI Retreat

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Pepper Tree Retreat

1130 McAndrew Road, Ojai
California 93023, USA
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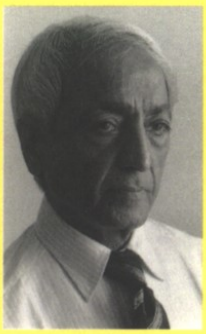
[1] Krishnamurti always referred to his teachings as ‘the teachings’. And he usually referred to himself in the third person as ‘the speaker’.
[2] The audio recording begins abruptly here.
[3] Now called Fundación Krishnamurti Latinoamericana.

a door open for anyone

KRISHNAMURTI
On Study Centres

During the last decade of his life, Krishnamurti urged the Krishnamurti Foundations in India, England, and America to start study centres for serious adults, as he felt that most people in the modern world, being caught in their routine of office and home, do not have the leisure to delve into his teachings and take stock of their lives. However, he made it clear that studying his teachings is neither an intellectual exercise nor a theological pursuit, its sole aim being to bring about a deep, religious transformation in oneself. His vision of a study centre, his concern over its aesthetics and its inwardness, the responsibility of the hosts and the guests, the quality of dialogues, the nature of the religious mind, all these and many more form the contents of this book, which is of special relevance to those visiting these study centres.



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